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ABSTRACT

This interdisciplinary unit includes seven lessons that can be adapted to fit individual classrooms and curricular needs. The focus of the lessons is on human rights and human rights abuses. The lessons include: (1) "Who Are the Victims?"; (2) "Coping"; (3) "Torturers"; (4) "A Case for Torture?"; (5) "The Map of Torture"; (6) "The Words To Say It"; and (7) "The Fight against Torture." The United Nations Universal Declaration of Human Rights is included, as are several newspaper articles, photographs, and maps. (EH)

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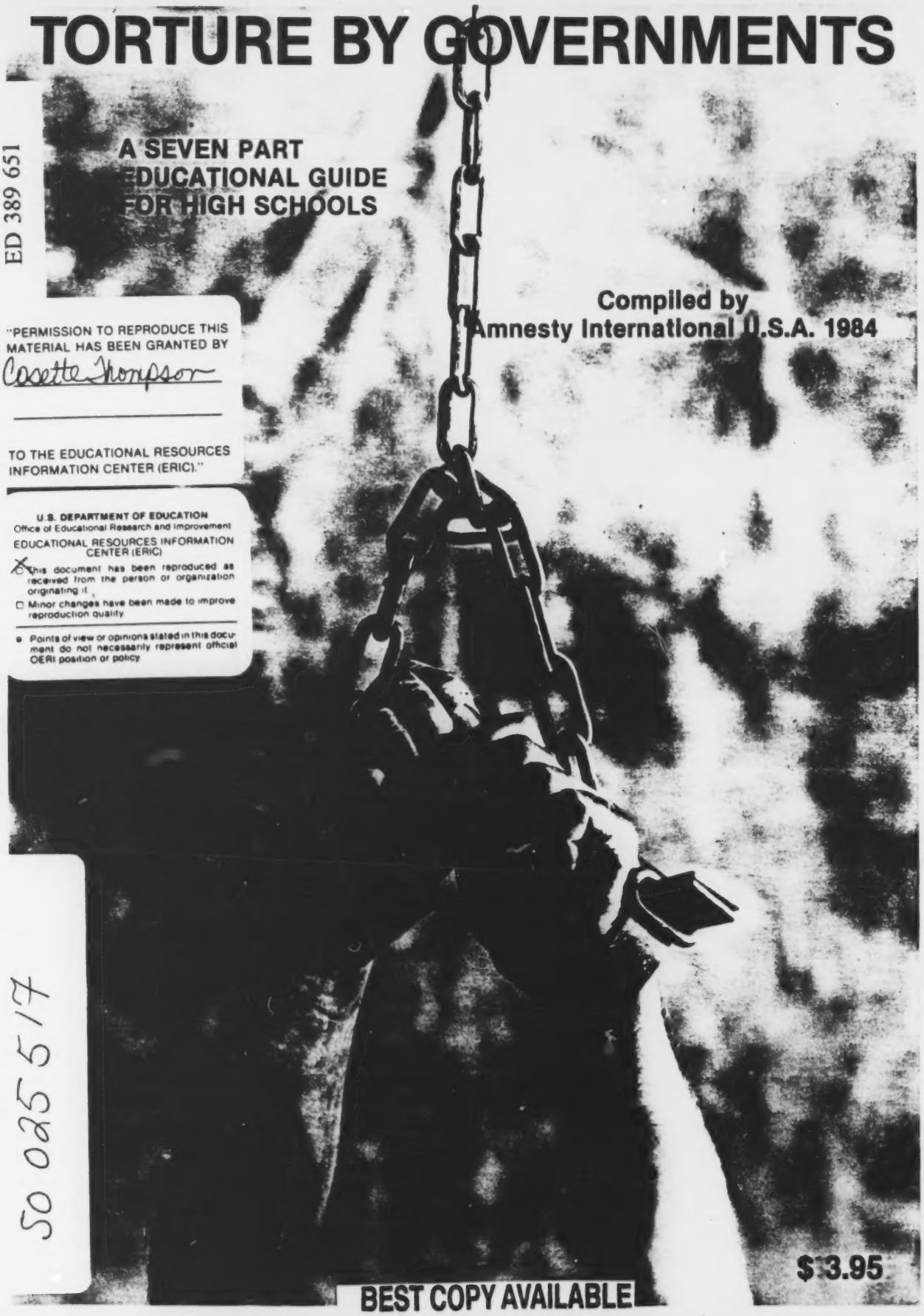
TORTURE BY GOVERNMENTS



A SEVEN PART EDUCATIONAL GUIDE FOR HIGH SCHOOLS

Compiled by Amnesty International U.S.A. 1984

ED 389 651

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TORTURE BY GOVERNMENTS

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Amnesty International U.S.A. 1985

Amnesty International would like to gratefully acknowledge the contribution of Mr. and Mrs. Walter Lurie, in memory of their son Michael Rubinow Lurie, which made the research for this project possible.

I. WHO ARE THE VICTIMS?
II. COPING
III. THE TORTURERS
IV. A CASE FOR TORTURE?
V. THE MAP OF TORTURE
VI. THE WORDS TO SAY IT
VII. THE FIGHT AGAINST TORTURE

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FOREWORD

This educational unit is meant to be used by English and Social Studies teachers with students in 10th, 11th, or 12th grades. We also hope that it will appeal to teachers in charge of International Relations, Philosophy, Religion and Ethics courses.

Because of the difficulty of the subject matter and the wide range of possible responses from students (depending on their backgrounds, beliefs and sensitivities) the teacher should be the only judge in determining which document, activity or approach is the most appropriate for his/her class.

For this reason, and also because we favor an interdisciplinary approach, we have included in each section texts and exercises that differ considerably in terms of style and complexity.

Whether taught in 3 or 7 lessons, this unit should cover most of the main concepts/ideas listed on the next page and focus on the following skills:

- independent research
- ability to analyze/summarize/evaluate controversial ideas
- ability to listen to someone's point of view
- ability to differentiate between facts and points of view
- ability to participate in a discussion
- ability to translate ideas into actions
- emotional empathy and understanding

Each group of exercises includes homework and classroom activities, individual and group assignments. Once again, depending on time alloted and levels of students, teachers should be able to *select* the most appropriate question(s), focus, format, etc. Some teachers may wish to design new activities better tailored to their students' needs and personalities. Our only recommendation at this point would be to use a minimum of two testimonies, two poems, two articles etc. - for each section - in order to take advantage of the comparative approach and avoid any geo-political bias.

If the seven-part unit appears to be too long and if it cannot be taught by more than one teacher, we suggest that a three-part unit be based on sections I, III, and VII.

Although a few documents and activities have already been included in Amnesty International educational material published in Great Britain, this manual reflects an *experimental* attempt to translate Amnesty's concerns into pedagogical concepts. Therefore we hope that as many teachers as possible will take the time to fill out and return the attached evaluation form.

Finally, teachers should always feel free to ask Amnesty International representatives to visit their classes and speak on any issues relevant to this unit or to human rights violations in general.

MAIN IDEAS

TORTURE IS THE MOST CRUEL AND HEINOUS FORM OF HUMAN RIGHTS VIOLATION

MANY GOVERNMENTS OF ALL POLITICAL FORMS USE TORTURE AS A MEANS TO MAINTAIN CONTROL OVER PEOPLE

PEOPLE ARE OFTEN TORTURED WITHOUT REGARD FOR THEIR AGE, SEX, OR STATE OF HEALTH

TORTURE DESTROYS INDIVIDUAL LIVES AND FAMILIES. IT CREATES A CLIMATE OF FEAR.

TORTURE CAN BE PHYSICAL AND PSYCHOLOGICAL

GIVEN CERTAIN CIRCUMSTANCES ANYONE CAN AGREE OR DECIDE TO INFLICT PAIN

SOME GOVERNMENTS ARE SENSITIVE TO PUBLIC PRESSURE ON THEIR USE OF TORTURE

TORTURE CAN BE ABOLISHED AND INDIVIDUALS CAN MAKE A DIFFERENCE

WHAT ARE HUMAN RIGHTS?

Human rights can be divided into two broad groups: civil and political rights, which concern people's right to fair and equal treatment, to justice and political freedom, and to protection from abuses of power; and social, economic and cultural rights, which concern the right to an adequate standard of living, to freedom from hunger and to health and education.

It is impossible to say that one group of rights is more important than the other. They are always interrelated and interdependent. Although the achievement of civil and political rights may seem immaterial in the face of near starvation or mass illiteracy, they are essential to ensuring the protection of a proper standard of living. The right to participate in government may bring about health and education for all, but ill, hungry people lack the energy to win the right in the first place. Human rights should therefore be seen collectively as, in the words of the Preamble to the Universal Declaration of Human Rights, 'the foundation of freedom, justice and peace in the world'.

CIVIL AND POLITICAL RIGHTS

The civil and political rights to which we are all entitled are many. They include the right to vote and to choose a government, the right to equality before the law and to protection against arbitrary arrest or detention, the right to a fair trial and humane treatment, the right to own property, the right to leave and return to any country, the right to freedom of thought, conscience and religion, the right to freedom of opinion and expression, the right to freedom of peaceful assembly and association and the right to freedom from slavery.

Today, most of us take it for granted that we can believe what we want and can express these beliefs freely, even though others may disagree with them. We do not expect to be imprisoned, tortured or killed because of our beliefs. It we are imprisoned for an offence, we expect it only to be after a fair and proper trial, and we would expect to be treated fairly and humanely in prison. Yet these rights are frequently violated, despite the many international agreements signed to protect them.

In some countries the rule of law exists and human rights are respected. This is not the case in others. In many countries civil and political rights are consistently denied or violated, regardless of the constitution and laws of that country. A smaller number of governments adopt constitutions and laws which specifically deny these rights.

The reasons for this would include:

- A government which does not admit the value of human rights.
- A government which genuinely believes that there is an emergency that means it is dangerous to allow people their rights. (For example, the British government in the Second World War.)
- Ruling groups which wish to maintain their power, and pretend there is an emergency which justifies their violations of human rights (For example, the government of Uruguay.)
- Ruling groups fearing democratic participation which might result in their loss of power, claim that the economic and social rights outweigh the civil and political rights. (For example the USSR - where full employment is given prominence, but civil rights are violated.)

What happpens when these rights are violated? The short answer is that people suffer. Critics of the government are suppressed, punished or intimidated. People are imprisoned for their beliefs, often without trial. People are killed for their beliefs. People are tortured or held in inhuman conditions. Sometimes people are kidnapped by government forces or simply 'disappear'.

UNIVERSAL DECLARATION of HUMAN RIGHTS

ON 10 DECEMBER 1948, *the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights, the full text of which appears in the following pages. Following this historic act, the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories".*

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore, THE GENERAL ASSEMBLY *proclaims*

this

UNIVERSAL DECLARATION OF HUMAN RIGHTS

as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and the security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

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I. WHO ARE THE VICTIMS?

1633 Name: *Galileo* Age: 69 Country: Italy
Crime: Believing that the earth moves around the sun.
Sentence: torture by Inquisition

1849 Name: *Dostoyesvky* Age: 28 Country: Russia
Crime: Belonging to a group critical of the government.
Sentence: hard labor in Siberia

1944 Name: *Hannah Senesh* Age: 23 Country: Hungary
Crime: Rescuing Jews
Sentence: torture by Gestapo

1968 Name: *Saturnina Almada* Age: 43 Country: Paraguay
Crime: Being a trade union spokesperson
Sentence: torture

1979 Name: ---- Age: 15 Country: Syria
Crime: Being the son of a political suspect
Sentence: torture

1981 *Nikolai Baranov* Age: 47 Country: USSR
Crime: Schizophrenia ("writing numbered, stereotyped letters and disliking doctors")
Sentence: detention in special psychiatric hospital.

1983 *Norma Quispe* Age 16 Country: Peru
Crime: Possessing a record of subversive songs
Sentence: torture

TESTIMONY #1: HANNAH SENESH

Hannah Senesh, Israel's national heroine, is remembered as a poet and a martyr. Safe in Palestine during World War II, she volunteered for a mission to help rescue Jews in her native Hungary. She was captured by the Nazis, stood up to imprisonment and torture, and was executed at the age of twenty-three. The following testimony comes from another victim of the Gestapo, Yoel Palgi, who was jailed with her in the Fall of 1944.

The prisoners told me she was in solitary confinement three floors above my cell. I tried in vain to attract her attention all the next day. The following morning, sitting in the sunlight, it occurred to me that I might be able to flash signals with my mirror onto the ceiling of her cell. That afternoon, when the sun was on her side, she flashed an answering signal. Thus we established contact.

She suffered dreadful tortures, and she didn't want to talk about them. The tooth missing from her mouth testified to this. I heard from others how they had tied her; how they had whipped her palms and the soles of her feet; bound her and forced her to sit motionless for hours on end; beaten her all over the body until she was black and blue. They asked her one thing, only one thing: what is your radio code? Yes, the code was important to them, for they had found the transmitter she hid just before she was caught—and now they wanted to use it to send out false information, to mislead bomber squadrons so that they could be greeted by fighters and anti-aircraft guns. Hannah was perfectly aware of the value of her code, and she didn't reveal it. When she was being transferred by train to Budapest she tried to kill herself by jumping from the window, because she didn't know how long she could hold out. But she was caught in the act and beaten even more. 'You don't have the right to destroy yourself', her guard told her. 'You are state property; we'll do away with you when we no longer need you, not before.'

But her most awful test was yet to come. They brought her to the jail—to Budapest. But it was not the meeting with her hometown that Hannah had dreamed of. Upon arrival they threw her into a room and there, to her horror, she found her beloved

mother. She hugged her and could find only the words: 'Forgive me, Mother, I had to do what I did.'

The Germans knew their business. They threatened that if she did not reveal her secret, they would torture her mother before her eyes and kill her. Still Hannah would not yield. Only someone who knows how deeply she loved her mother can fathom what went on in her heart. I was completely shattered on hearing her story and stared at her in astonishment. How could she have remained so resolute and calm? Where did this girl, who loved her mother so much, find the courage to sacrifice her, too, if necessary, rather than reveal the secret that was not hers, that affected the lives of so many? As it was, Hannah's fortitude saved her mother. Had she broken down and surrendered her secret, they would doubtless have executed her immediately and sent her mother off to the gas chambers of Auschwitz.

But the Germans didn't give up. They kept Hannah and her mother in the same prison, believing that prison, hunger and the fear of death would humble her. Friends in the prison—there were some prisoners who had known the family before the war, or had heard of them—did what they could to make things easier for them, and even managed to have mother and daughter transferred from their separate, distant cells to nearer ones, thus making it possible for them to meet. Once or twice a week prisoners were allowed to stroll in pairs in the tiny prison yard, the eyes of the SS guards fixed firmly upon them. Every snatch of conversation was firmly punished.

During the afternoon, I would often hear the footsteps of the women prisoners and climb up to my window to observe Hannah secretly. I saw her walking with another woman, their fingers intertwined. I assumed that was her mother. Interminable hours of waiting, long days and nights, preceded their meetings. When they did meet, Mrs. Senesh could not contain one, burning question, which she asked again and again: 'Why?' And her daughter would squeeze her fingers and say, 'Eventually I'll explain it, and you'll understand.' She sensed that her mother feared she was a spy, and tried to reassure her. 'You'll be proud when you know what I've done.'

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from: *Hannah Senesh: Her Life and Diary* by Hannah Senesh.
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TESTIMONY #2: ZAAZAA ABDELLAH

My name is Zaazaa Abdellah. I was born in Casablanca in 1945. I have worked as a mechanic, electrician and part time metal worker.

As a worker I became interested in helping to organize a working class party. This would give workers a way to express their opinions about the present Moroccan regime. For this I was arrested.

On January 28, 1975, as I was crossing the road, in Marechal Square in Casablanca, near the Vox Cinema, about ten men surrounded me and threw themselves on me. Some of the men crouched and tried to immobolize me by holding me by the thighs and hips, while others held my back and arms . . . a hand then pressed two fingers hard against my closed eyes. The fingers continued to press hard on my eyes until I stopped resisting. They knocked me to the floor like a sheep about to be slaughtered; a knee pressed my face against the roughened road surface while someone handcuffed me . . . They then put a rag over my mouth, pinched my nose with two fingers and started pouring water on the rag. When I tried to breathe through the mouth they poured more water on the rag.

From time to time one of them would put his cigaratte out on my stomach.

When the policemen who had gone for their breakfast came back they untied me, handcuffed me and made me sit on a blanket but did not let me put my feet on the blanket so as not to stain it with blood; then they started talking all morning, asking questions from time to time. I touched my feet; the soles were like two large and very ripe watermelons which burst on one side . . .

Report of an Amnesty International Mission to the Kingdom of Morocco (February 1981)

TESTIMONY #3: LEONID PLYUSHCH

'In 1968, I wrote a letter to a paper pointing out that the trial of two people who criticised the government was unfair. I lost my job soon afterwards.

I joined a group working for the Defence of Human Rights and in January 1972 I was arrested and accused of 'anti-Soviet agitation and propaganda'.

I was diagnosed as 'schizophrenic' (in other words 'mad') and put into a special psychiatric hospital. There were about 60 political prisoners there among the genuine mentally ill and violent criminals. Beatings were common. The orderlies, who were often convicted prisoners, had beaten one political prisoner to death. We were afraid to complain to doctors for fear of receiving sulphur injections. These raised the body temperature to 40°C. I was given drugs and I gradually lost all interest in political and scientific matters. I came to distrust my own family. My memory disintegrated and my speech became unclear. I never moved from my bed.

I was isolated completely from all other sane prisoners. The doctors asked me about my human rights activities; they seemed to believe that the USSR was the most democratic, the most humane, the richest and the best country in the world. Therefore, anyone who criticised the government must be 'mad'. As a result, the authorities place in mental hospitals all those who demand that the government respects the law on human rights. This treatment is particularly inhumane because it aims to bring about the psychological breakdown of personality.

We, who have experienced the horror of prison mental hospitals, appeal to you to protest against this lawlessness in the USSR.'

TESTIMONY #4: SATURNINA ALMADA

Introduction

Saturnina Maria Almada began her involvement in politics in 1947 when she helped to form a trade union in the textile factory where she worked. She was first arrested in 1947 for helping to organize a strike and was imprisoned for three days. Following the coup which brought General Alfredo Stroessner to power in 1954, trade unionists met with widespread repression. In 1960, Saturnina Almada was dismissed from her job at the textile factory and began to work as a dressmaker. In 1969 she was invited to Brazil by the Union of Metalworkers and there met a trade union leader, Alfonso Silva Quintana, who later became her husband. She stayed in Brazil for about one year before returning to Paraguay where she worked to help the families of political prisoners.

She later travelled to Argentina where she remained until 1966 when she began a trip to several countries at the invitation of various trade unions. On this trip she visited Mexico, Spain, the United Kingdom and the Soviet Union.

After a year of travelling she returned to Paraguay in 1967 where she and her husband, a tailor and a bookkeeper, worked together in a clothing factory.

Testimony

On 28 January 1968, I remember it very well, it was a Sunday, 20 plainclothes policemen came to my house asking for my husband, Alfonso Silva Quintana. I was alone in the house. They said they were looking for my husband but I learned later that they had already arrested him. They ransacked the house and finally took me away under arrest. Our long stay in the prisons and concentration camps of the dictatorship began there.

First I was taken to the *Departmento de Investigaciones.* There the questioning, accompanied by kicks and blows, began. They wanted to know which political organization I belonged to, who was my leader and with whom I was working in Paraguay; they especially wanted names. When I refused to answer, despite the blows, they took me to be tortured. Then, as now, torture was carried out in a building on Presidente Franco Street; nobody goes along that street after seven o'clock in the evening. They started by removing my watch, rings and all objects of value that I had with me. Then a young policeman, about 25 years old, came and told me that I must strip. I told him that I would not do so in front of him and that I was old enough to be his mother. He then attempted to strip me by force, ripping the strap of the dress I was wearing. I pushed him away and he gave me a shove and punched me in the chest. Years later I had to have an operation for a tumour in the chest, which was the result of that blow. Then they tied me up and started to act out a piece of 'theatre' in order to intimidate me - asking if the electricity was plugged in, whether the torture instruments were working - all of it psychological torture to 'soften me up'. Then they submerged me in a tub of dirty water, trying to drown me, then pulled me out and beat me. Each question was accompanied by blows. They told me that my husband had already 'confessed' everything and that it was useless for me to go on refusing. They beat me with a 'teyu ruguai', which is a whip of plaited wire and leather. They had three of them, one called 'Democracy' another 'Constitution' and another 'God'. If the person being tortured claimed his rights and said that this treatment was not constitutional then they beat him with the 'Constitution'. I told them throughout that I did not belong to any party and that all I wanted was to work in peace in my country. I do not know if I passed out, but there came a point when I felt nothing.

Afterwards I was taken back to the *Departmento de Investigaciones* where I was interrogated personally by *(title and name given)*. 'Almada', he said to me, 'you must tell us everything you know and nothing will happen to you'. He gave me a document to sign in which I stated that my husband was a leader of the Communist Party, that he had plans to kill all the police chiefs and their children, and that these were only defending their families. He told me that if I signed I would be released and he promised that the police would find me work and give me protection 'because the communists were going to kill me'. I repeated that I did not belong to any politicial party, that I had no reason to fear that I would be killed, and that I was not prepared to sign the statement because it was not the truth. 'Think Almada', he answered, 'if you do not sign it you will leave prison one day but with a walking stick'. I told him: "If I have to walk with a stick for telling the truth, then I prefer to do so'. He ordered that I be taken away and I was then taken before the chief of the political police, at that time a man called . . . , who was feared for his brutality. (He) said to me: 'Stupid old woman, why do you have to defend the indefensible? You would do better to collaborate with us'. I replied that I was not prepared to collaborate with the enemies of the people. They took me back to be tortured. There I saw my husband for the first time. He was badly injured by the beatings he had received. We were tortured in front of one another. At one point, in his pain, he shouted to me to tell them everything. I replied that I had nothing to say because I knew nothing, and that gave him courage.

I was in the *Departamento de Investigaciones*, being subjected to physical and psychological torture, for 22 days. The worst thing for me was to see the other prisoners, dragging themselves across the floor tied by their hands and feet, their whole bodies having become one wound. I can only say that we are human beings, but we are resistant.

Excerpted from the *Testimony of a Former Political Prisoner in Paraguay* (Amnesty International, 1984)

"Self Portrait"
FRANCISCO LAURENZO PONS
Libertad Prison, Uruguay

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WHERE? WHO? HOW?

Torture is not new. It has been practised with varying degrees of brutality, for many centuries. But how many people are aware of the extent to which torture is used, often routinely, today? The atrocities of Idi Amin and the Emperor Bokassa are well documented, but they are by no means isolated incidents. Amnesty International has evidence of the use of torture in recent years in over 60 countries, ranging from South Africa and Chile to Indonesia and South Korea, from Iraq and Iran to the USSR.

Nor is it only military dictatorships and totalitarian regimes who are guilty. Torture has been used in the twentieth century by the British in Aden, Kenya and Northern Ireland, by the French in Algeria and the Americans in Vietnam.

Torture is often practised by governments which are not freely elected by the people they govern. If such govenrnments are to maintain power they cannot afford to tolerate opposition. The arrest and torture of ordinary men and women whose views and opinions differ from those of their government is a frequently used means of repression. Such people are seldom charged with any offence, let alone tried in a court of law.

In many countries the victims of torture include virtually all social classes, age groups, trades, and professions. Criminal suspects as well as political detainees are subject to torture in many countries, although the information available to Amnesty International deals mostly with political cases. In El Salvador children have reportedly been tortured, and in Iran, under the government at the time of writing, children held with their mothers in the women's block of Evin Jail have been forced to witness the torture of their mothers. Women often face special degradation at the hands of their male torturers. Relatives of wanted people in Syria, including adolescents, have reportedly been held as hostages and tortured to force suspects to give themselves up. Foreign nationals seeking asylum in the Congo have allegedly been tortured to force them to confess espionage. Victims in Ethiopia have allegedly included members of several ethnic and religious minorities suspected either of supporting armed groups fighting for territorial independence or of obstructing the revolution.

The methods vary: for example, the long used *falanga* (beating on the soles of the feet, also called *falaka*); the use of quicklime inside a hood made from the inner tube of a tire, as reported by Guatemalan torture victims; the Syrians' "black slave", an electrical apparatus that inserts a heated metal skewer into the bound victim's anus; the *cachots noirs* in Rwanda, black cells totally devoid of light in which prisoners have been held for as long as a year or more. Some methods - pain-causing drugs administered forcibly to prisoners of conscience in Soviet psychiatric hospitals, the forcible use of techniques of sensory deprivation, and the electrodes that have become an almost universal tool of the torturer's trade—make the verification of torture and ill-treatment especially difficult.

QUESTIONS/ACTIVITIES

1. Read the testimonies of the 4 victims of torture from Hungary, Morocco, the USSR, and Paraguay. What are your feelings as you read them?

2. The "reasons" for torturing prisoners can be summarized as follows:

   EXTRACTING CONFESSIONS/INFORMATION

   INTIMIDATING/THREATENING

   PUNISHING

   DESTROYING

   Which "reasons" seem to apply to the 4 cases you have just read?
   Is any one of them more prevalent?
   Do you think that the practice of torture often serves its purpose?

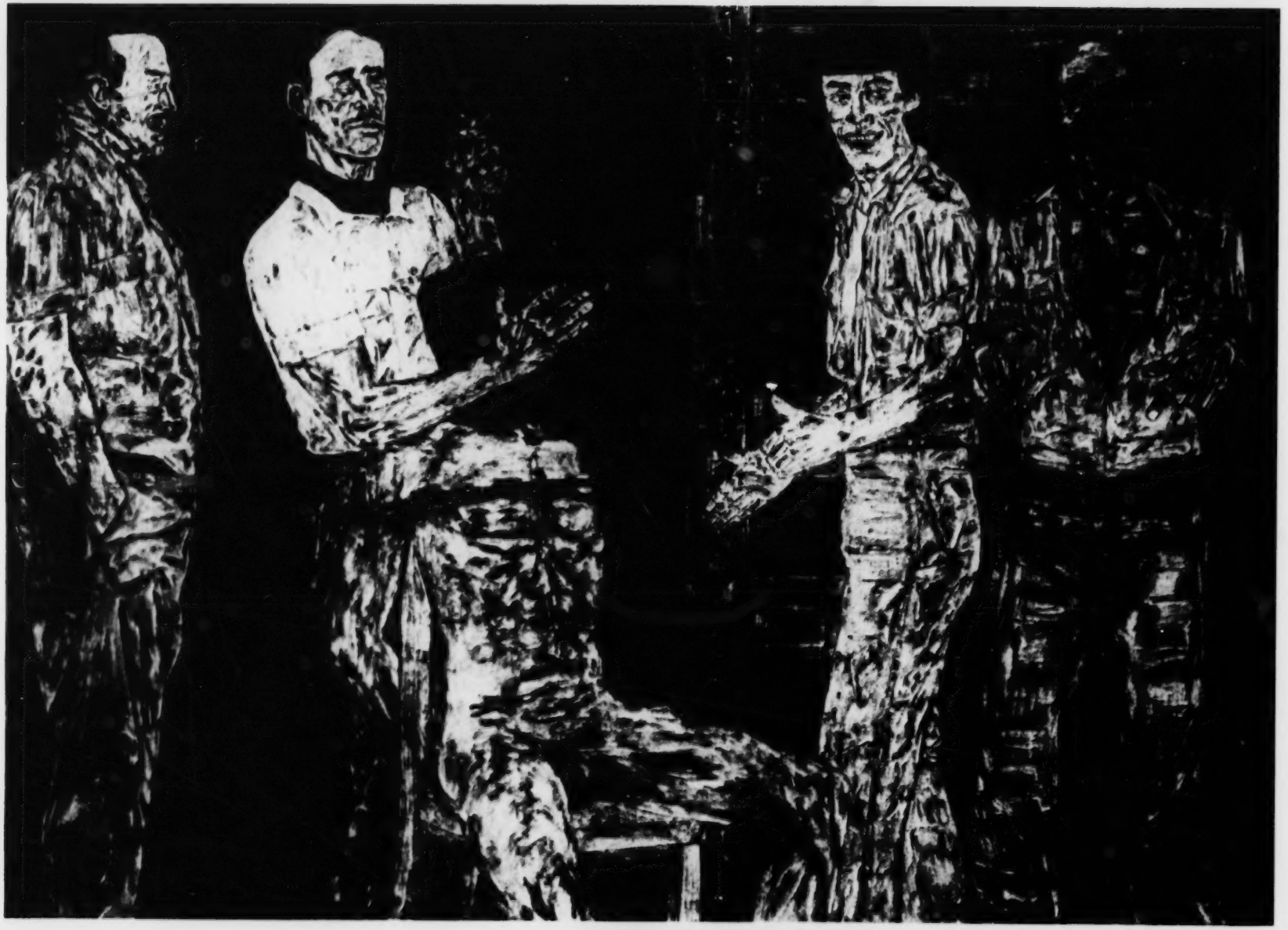
3. In many countries victims are abused regardless of their sex, age, or state of health: why would a government resort to such practices in spite of international protests?

4. From your own experience think of examples of fair and unfair interrogation and role-play with a classmate. Examples could include being questioned by your parents about why you are late home from a party, by somebody suspecting you of stealing or lying, or by a teacher accusing you of cheating or missing classes. Discuss the difference between fair and unfair interrogation.

5. Common forms of ill-treatment include deprivation of:
   - food
   - clothes
   - sensory perceptions
   - sleep
   - movement
   - health care

   Have you ever experienced or feared - even for a brief period of time - a similar kind of deprivation? Recall your feelings and reactions.

Leon Golub: *Interrogation* (1981) Courtesy of Susan Caldwell Galley, New York



BEST COPY AVAILABLE

"GETTING THE TRUTH"

"I met the police at the entrance to the camp. They took me to Manenburg where a policeman was writing down our names. When I told him that I was 14 years old he said I am telling lies and I am 17 years, and he wrote 17 years in the files. I am a scholar and am 14 years."

(14-year-old boy tortured in South Africa)

I am speaking of a situation in which I am probing for the truth, in which I have to exert pressure to find it. First I get lies, you see - this is what happens - first lies, then pressure, then more lies, then more pressure, then the break, then more pressure, then the truth. That is how you get the truth."

(Colonel Joll, torturer. From J.M. Coetzee's novel: *Waiting for the Barbarians)*

"I cannot bear to be hurt; and if you hurt me I will say anything you like to stop the pain. But I will take it all back afterwards; so what is the use of it?"

(Joan of Arc in *Saint Joan*, a play by Bernard Shaw)

Activity: Using the above quotes, design a poster, flyer, cartoon, etc. to be used in a campaign against torture.

II. COPING

"I can only say that we are human beings, but we are resistant"
(Saturnina Almada, Paraguay)

"It's curious how we can experience pain and joy simultaneously"
(Jacobo Timerman, Argentina)

The human capacity for evil knows no bounds. But I saw the capacity of some for courage. It knows no bounds either."
(Ginetta Sagan, USA)

Following are four new testimonies from victims of torture who tell us how they survived their ordeals.

TESTIMONY #1:
George Mangakis (Greece, 1971)

I have experienced the fate of a victim. I have seen the torturer's face at close quarters. It was in a worse condition than my own bleeding, livid face. The torturer's state of tension was such that he had an expression very similar to those we see on Chinese masks; I am not exaggerating. It is not an easy thing to torture people. It requires inner participation. In this situation, I turned out to be the lucky one. I was humiliated. I did not humiliate others. I was simply bearing a profoundly unhappy humanity in my aching entrails. Whereas the men who humiliate you must first humiliate the notion of humanity within themselves. Never mind if they strut around in their uniforms, swollen with the knowledge that they can control the suffering, sleeplessness, hunger and despair of their fellow human beings, intoxicated with the power in their hands. Their intoxication is nothing other than degradation of humanity. The ultimate degradation. They have had to pay dearly for my torments. I wasn't the one in the worst position. I was simply a man who moaned because he was in great pain. I prefer that. At this moment I am deprived of the joy of seeing children going to school or playing in the park. Whereas they have to look their own children in the face.

TESTIMONY #2: Susana

. . . Until that moment I had deliberately tried to avoid remembering; I had soon learned that in my situation, remembering meant adding on another torture.

When the guard who let me be without the hood and handcuffs was on duty, it was fairly easy, since I concentrated my attention on childish distractions that I had devised to preserve my sanity.

One of them consisted of shaping little dolls from soft bread-crumbs that I saved from the stale bread they gave me once a day. Another was to baptize one fly in particular from among the swarm drawn by the smell of urine and excrement, and to follow it and try not to lose sight of it. The third was to feed a long legged spider who had spun its delicate web in a corner of the cell.

Sometimes I spent hours crouching by the grating where most of the flies gathered; then I would make a sudden swipe with my hand and almost always managed to catch two or three. The spider seemed to know me - as soon as I came close it hurried toward the center of the web where I placed my gift. Then I would watch the spider's work as it meticulously wrapped its captives, and I silently prayed that none of the flies was the one I had baptized just a little while before.

From *Diary of a Tortured Woman* (1984)
Reproduced with the authorization of Omar Rivabella

TESTIMONY #3: Jacobo Timerman
(Argentina, 1977)

Tonight, a guard, not following the rules, leaves the peephole ajar. I wait a while to see what will happen but it remains open. Standing on tiptoe, I peer out. There's a narrow corridor, and across from my cell I can see at least two other doors. Indeed, I have a full view of two doors. What a sensation of freedom! An entire universe added to my Time, that elongated time which hovers over me oppressively in the cell. Time, that dangerous enemy of man, when its existence, duration, and eternity are virtually palpable.

The light in the corridor is strong. Momentarily blinded, I step back, then hungrily return. I try to fill myself with the visible space. So long have I been deprived of a sense of distance and proportion that I feel suddenly unleashed. In order to look out, I must lean my face against the icy steel door. As the minutes pass, the cold becomes unbearable. My entire forehead is pressed against the steel and the cold makes my head ache. But it's been a long time—how long? —without a celebration of space. I press my ear against the door, yet hear no sound. I resume looking.

He is doing the same. I suddenly realize that the peephole in the door facing mine is also open and that there's an eye behind it. I'm startled: They've laid a trap for me. Looking through the peephole is forbidden and they've seen me doing it. I step back and wait. I wait for some Time, more Time, and again more Time. And then return to the peephole.

He is doing the same.

And now I must talk about you, about that long night we spent together, during which you were my brother, my father, my son, my friend. Or, are you a woman? If so, we passed that night as lovers. You were merely an eye, yet you too remember that night, don't you? Later, I was told that you'd died, that you had a weak heart and couldn't survive the "machine," but they didn't mention whether you were a man or a woman. How can you have died, considering that that night we conquered death?

You must remember, I need you to remember, for otherwise I'm obliged to remember for us both, and the beauty we experienced requires your testimony as well. You blinked. I clearly recall you blinking. And that flutter of movement proved conclusively that I was not the last human survivor on earth amid this universe of torturing custodians. At times, inside my cell, I'd move an arm or a leg merely to view a movement that was nonviolent, that differed from the ones employed when I was dragged or pushed by the guards. And you blinked. It was beautiful.

You were—you are?—a person of high human qualities, endowed certainly with a profound knowledge of life, for you invented all sorts of games that night, creating Movement in our confined world. You'd suddenly move away, then return. At first I was frightened. But then I realized you were re-creating the great human adventure of lost-and-found—and I played the game with you. Sometimes we'd return to the peephole at the same time, and our sense of triumph was so powerful we felt immortal. We were immortal.

I was frightened a second time when you disappeared for a long interval. Desperately I pressed against the peephole, my forehead frozen on that cold night—it was night, wasn't it?—and I took off my shirt and propped it under my forehead. When you returned I was furious, and you undoubtedly saw my fury for you didn't disappear again. This must have been a great effort for you. A few days later, when taken for a session with the "machine," I heard one guard comment to another about his having used your crutches for kindling. I'm sure that you're aware, though, that such ruses were often used to soften up a prisoner before a "machine" session—a chat with Susan, as they called it. And I didn't believe them. I swear to you I didn't believe them. No one could destroy for me the mutual immortality created during that night of love and comradeship.

You were—you are?—extremely intelligent. Only one possible outgoing act would have occurred to me: looking out, looking, ceaselessly looking. But you unexpectedly stuck your chin in front of the peephole. Then your mouth, or part of your forehead. I was very desperate. And frightened. I remained glued to the peephole, but only in order to peer out of it. I tried, I assure you, even if briefly, to put my cheek to the opening, whereupon the inside of my cell sprang into view and my spirits immediately dropped. The gap between life and solitude was so evident; knowing that you were nearby, I couldn't bear gazing back toward my cell. You forgave me for this, retaining your vitality and mobility. I realized that you were consoling me, and I started to cry. In silence, of course. You needn't worry. I knew that I couldn't risk uttering a sound. You saw me crying, though, didn't you? You did see that. It did me good, crying in front of you. You know how dismal it is to be in a cell and to say to yourself, It's time to cry a bit, whereupon you cry hoarsely, wretchedly, heedlessly. With you I was able to cry serenely, peacefully, as if allowed to cry. As if everything might be poured into that sobbing, converting it into a prayer rather than tears. You can't imagine how I detested that fitful sobbing of mine inside the cell. That night, you taught me how we could be comrades-in-tears.

I don't know why, but I'm sure that you are—that you were?—a young man of medium height. Let's say thirty-five years old, with a great sense of humor. A few days later a guard came to my cell to soften me up. He gave me a cigarette: it was his turn to play the good guy. He advised me to spill everything, told me that he'd had plenty of experience and that a person my age winds up dying in Susan's arms because his heart can't withstand the electric shocks for long. And he informed me that you'd been "cooled out." This is

how he put it: "Look, Jacobo, the only obligation you have is to survive. Politics change. You'll be getting out, you Jews help one another. You'll make a fortune again. You have children. In the cell facing yours there was a crazy guy. We cooled him out. Look, Jacobo . . ."

I didn't believe him. If I was able to withstand it, certainly you were. Did you have a weak heart? Impossible. You were strong-hearted, generous, brave. Such hearts are not destroyed by Susan. Do you remember once how the lights went off? Do you know what I did? I sat down on the mattress, wrapped myself in the blanket, and pretended to sleep. I was very frightened. Suddenly I realized that I hadn't put on my shirt. I did so hastily. But the lights went on again. And I remembered that the guards sometimes amused themselves by turning the lights off and on. It's possible, of course, that a large amount of current was being consumed by Susan. Undoubtedly several new prisoners had arrived, and the first thing automatically done to them was to put them through the machine, even before they were asked who they were. The prisoner's first sensation had to be a session of electric shocks in order to lower his defenses on admittance. I found out later that this technique was changed after some individuals were cooled out before they could even be questioned. Not even the doctor on duty—by the way, do you remember how that doctor kept letting his beard grow, then after a few weeks would shave it off, then let his mustache grow, then only his sideburns, then he'd wear his hair long, then short, all because he was so scared of being identified? —no, not even the doctor was always able to save them.

Yet both of us survived. Do you remember when I got a cramp in my leg while they were torturing me and suddenly my outcries ceased? They thought I had "gone," and were alarmed. They had orders to get me to confess because they wanted to build a big case around me. I wasn't any use to them dead. Yes, I was paralyzed for a moment due to the cramp. It's curious how one can experience pain and joy simultaneously. Although my eyes were blindfolded, I sensed their fear—and rejoiced. Then I began moaning again on account of Susan.

No, I don't think you remember this, though I tried to tell you about it. Yet your eye was much more expressive than mine. I tried to convey the episode to you, for it was as if a battle had been won against them. But at that point I was terribly confused, and it's possible that I meant to tell it to you without actually having done so.

My friend, my brother, how much I learned that night from you. According to my calculations, it must have been April or May of 1977. Suddenly you put your nose in front of the peephole and rubbed it. It was a caress, wasn't it? Yes, a caress. You'd already incorporated so many levels of experience into our captivity, yet persisted in the restoration of our humanity. At that moment you were suggesting tenderness, caressing your nose, gazing at me. You repeated it several times. A caress, then your eye. Another caress, and your eye. You may have thought that I didn't understand. But we understood each other from the start. I knew clearly you were telling me that tenderness would reappear. I don't know why you felt the urgency that night to affirm the equal importance, or even greater importance, of tenderness over love. Is it because tenderness contains an element of resignation, and perhaps that night you were feeling resigned? Is it because tenderness is consoling to someone already resigned? Tenderness is indeed a consolation, whereas love is a need. And you assuredly needed to be consoled. I didn't understand that, but you, my brother, my friend, my companion-in-tears, were you already aware of this and resigned to it? If so, why and for whom am I uttering all these inanities? Am I babbling to myself like a fool? Is there no eye gazing at me?

From *Prisoner Without a Name, Cell Without a Number* by Jacobo Timerman, translated by Toby Talbot copyright © 1981, Alfred A. Knopf, Inc.

TESTIMONY #4: Natalya Gorbaneskaya (USSR, 1968)

Natalya Gorbaneskaya is a 46 years old Russian poet now living in Western Europe. In 1968, pregnant and threatened with a miscarriage, she entered a hospital where she soon became a political prisoner. Following are the notes she wrote from that "maternity" hospital:

"Here they took away even the multi-vitamins and gluconate. I am afraid they will use force to inject something into me, and then things will look really bad for my child. I must be got away from here as quickly as possible as any barbarity is possible . . .

"I was quite calm those days (in the psychiatric hospital). I gathered all my inner strength so as not to harm the child, and not to lose my grip by tormenting myself and getting all worked up. When I considered the possibility of their not discharging me, of their holding on to me for weeks, maybe months, I told myself with unexpected firmness: "People give birth in hospitals, don't they? What does it matter? And without visits, without parcels, without apples and oranges. So if they had not released me, in other words had openly declared war on me, I would have come out of it with honour, and victoriously . . .

"The final thing which I ought to say is that if they did want to frighten me, knock me off the rails, traumatise me, they did not succeed. I am awaiting the birth of my child quite calmly, and neither my pregnancy nor his birth will prevent me from doing what I wish—which includes participating in every protest against any act of tyranny."

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QUESTIONS/ACTIVITIES

1) Read the testimonies of the 4 victims from Greece, Argentina, and the USSR.

2) Which testimony do you find particularly moving? Why?

3) Recall a time when you had to go through a lot of physical or emotional pain; how did you attempt to protect yourself against the pain? Did you succeed? Can you think of a painful experience that made you feel closer to another person?

4) The following article appeared in *The New York Times* on April 24, 1984:

Timerman to Testify For Argentine Tribunal

BUENOS AIRES, April 23 (Reuters) — Jacobo Timerman, the Argentine newspaper publisher who was held for more than two years by the former military Government, said today that he would testify this week before the supreme military tribunal trying former military rulers.

Speaking of the tribunal, he said in a telephone interview: "I presented written testimony over two months ago. Now I will appear before them to answer questions about my testimony."

Mr. Timerman, publisher of La Opinión until his arrest in 1977, wrote a book about his imprisonment, implicating high-ranking military officials. President Raúl Alfonsín's civilian Government, which took power in December, ordered the armed forces to try nine junta members by court-martial for human rights violations.

Are your local newspaper(s) and/or TV stations reporting on the human rights situation in any country? If yes, give your own report in class.

5) Book report:
Sheila Cassidy: *Audacity to Believe* (Collins, 1978)
(this book is the autobigraphy of a former victim of torture in Chile)

III. TORTURERS

Where trials of security agents accused of torture have been pursued vigorously, additional evidence of torture methods and the training of torturers has come to light. An analysis of this rare type of evidence was published by Amnesty International following several of the trials of accused torturers in Greece in the mid-1970s. Testimonies from security agents who have participated in or witnessed torture and who have defected and gone into exile are also available, in particular from Argentina, Guatemala and Uruguay.

The psychological conditioning of the individual torturer can be described on the basis of this evidence. The Greek experience (1967-74) is known in greatest detail. After basic training, young conscript soldiers from known anti-communist families were selected for special training for the military police. Further screening produced the chosen few to be trained as torturers. This "distinction" carried special privileges—prestige, the use of a car, non-commisioned officer rank, extra pay and time off, and a posting in the metropolis rather than the provinces or the frontier. Most were from country or working class families, so these privileges and the guaranteed public service job after leaving active duty were strong incentives to accept a post in the elite corps. They were not initially aware of the duties of this corps. A large part of their training consisted of beating and being beaten by fellow conscripts. The officers who trained them ordered them to eat the straps to their berets, to kneel and swear allegiance to portraits of commanding officers, to perform demeaning acts like pretending to make love to a woman in front of other soldiers. After ideological indoctrination and psychological conditioning, they were assigned first to guard prisoners, then to arrest suspects, and finally to torture them. Hesitation to torture led to ridicule, more beatings, threats of transfer and loss of privileges, and threats to the economic livelihood of the conscript's family.

The general picture that emerges of torture agencies from these trials and testimonies is of an elite group, often specially trained to torture, who have an elevated view of their role in protecting state security against "subversives". State propaganda reinforces this view, as does any real violence perpetrated against the state or their collegues by opposition groups. If they are aware that their acts are criminal, they also know that their superiors will protect them in the unlikely event that the state attempts to prosecute them. Under pressure to get results (logistical information confessions, names of the suspect's associates), they know that their future career depends on getting those results regardless of the method.

In 1975, several Greek torturers were sent to trial by the new government. Two of those defendants were members of the Military Police (ESA) and had been trained in its famous special centre called KESA:

"From the moment we arrived at KESA from the Basic Training Centre, the torture began. They snatched us from the army lorries and threw us down like sacks. The beating began and they made us eat the straps from our berets . . . They beat us with belts and clubs . . . The beating never stopped . . . They beat us in the lorries, in the lecture halls and during the lessons . . . I thought of asking to be transferred from ESA, but I realised that it was as much as my life was worth . . . I beat prisoners to save myself . . . Living in that atmosphere I got ill, and one Sunday evening I had a hemorrhage. Next day I was taken in the Military Hospital, and they found a patch on my lung. When I was transferred, it was as though I went from night to day. The officers behaved like officers, and the commanding officer was like a father to me. But my health got worse. I cough the whole time and have difficulty in breathing from kicks in the chest at KESA . . . Now I'm a physical and mental wreck and disgraced in the eyes of the community."

Many conscripted soldiers came from middle and working class families throughout the countryside, and there is no doubt that their relatives and friends felt shocked and bitter at what had become of the promising young men they had known.
Character witnesses called on behalf of the defendant Alexandros Lavranos provide a convincing example. "We are a poor but decent family . . . ," said his father, a farmer, "and now I see him in the dock as a torturer. I want to ask the court to examine how a boy who everyone said was 'a diamond' became a torturer. Who morally destroyed my family and my home?" His future father-in-law was equally incredulous: "I can't believe it. He was a good boy and that's why I gave him my daughter."

When Lavranos himself later came to give his defense statement, he reiterated what was becoming the traditional soldier defence:

"I think that in this hurricane of terrorism, violence and fear, I tried to participate as little as possible. I would rather not have participated at all, but it was impossible . . . I was caught up in a machine and became a tool without any will of my own to resist. I remember Spanos threatening a soldier that he would ruin his family. The next day the boy began to beat prisoners . . . Now all my freinds and relations look upon me with suspicion and pity. I can't find work. A friend took me on and, after a few days, he gave me a quiet hint to leave. The ESA discharge certificate is like a leprosy.

. . . I feel the need to tell this respected tribunal and the Greek people that I am a human being like you, like your neighbour's son, like a friend."

Excerpted from *Torture in Greece* (Amnesty International, 1977)

QUESTIONS/ACTIVITIES

1. Research: Which major political events took place in Greece in 1967 and 1974?

2. Comprehension: What does "psychological conditioning" mean? Can you give some examples drawn from your own experience?
What does "ideological indoctrination" mean? Try to find brochures, flyers, newspaper articles, etc. based on indoctrination techniques. Make a short list of such techniques (examples can be drawn from advertising materials or political campaigns).

3. Organize a showing of *Your Neighbor's Son* in your school.

YOUR NEIGHBOR'S SON, THE MAKING OF A TORTURER

Denmark 1982
Format: 16 mm color
65 minutes
Language: Greek + narration
English subtitles

Idea and Research: Mika Fatouros, Ph.D. Univ. Saloniki;
Panos Sakellerriadis, M.D. Athens;
Gorm Wagner, M.D. Univ. Copenhagen
Music: Arghyris Kounadis/Neo Minore Malmoe
Camera: Alexander Gruszynski
Sound & Cut: Peter Engleson
Unit Manager: George Katakouzinos
Directors: Joergen Flindt Pedersen & Erik Stephensen
Sponsors: Swedish Television, Malmoe; The Danish Government Film Office; Danish Filminstitute/
Danmarks Radio.
Producer: Ebbe Preisler Film/TV aps. Vesterbrogade 37, DK-1620 Copenhagen, Denmark.
Tel: (01) 22 10 36/22 16 36.

This dramatized documentary depicts the training and daily routine of a conscript in the Greek military police (ESA) under the former military junta. While the film takes its departure point in Greece, the story it tells could take place in countries all over the world, in large and small communities alike, under dictatorships and civilian governments. This powerful but sensitive film looks at how human beings can become instruments of terror and torture and the systems that make such cruelty acceptable and necessary. "Your Neighbour's Son" has been shown widely on European television during 1982.

Rental, $50.00

Film and Human Rights Library
Facets Multimedia, Inc.
1517 West Fullerton Avenue
Chicago, Illinois 60614
(312) 281-9075

JUST LIKE A FRIEND . . .

'The people who are doing these awful things can't be like you and me; they must get their kicks out of hurting other people.' This is not what Stanley Milgram, an American scientist, thinks, and he created an experiment which shows that things are not just as you would expect.

The aim of the experiment, in which one person was ordered to hurt another person more and more, was to find out at what point that person would refuse to obey the experimenter and say, 'No, I won't do this any more, it's wrong.'

Volunteers were told that the aim of the experiment was to test whether punishment improves the ability to learn. They were the 'teachers'. The 'learner' was strapped in a chair behind a screen and had 'electrodes' placed on his wrist. The volunteer 'teachers' were not told that the 'learner' was, in fact, an actor and that his screams were tape recordings. The 'teachers' were to punish him with an electric shock every time he made a mistake in his lesson. The shock generator was an impressive looking instrument with a range of switches from 15 volts to 450 volts and a set of labels going from 'slight shock' to 'moderate shock', 'strong shock', 'very strong shock', 'intensive shock' and finally 'XXX danger — severe shock'.

How far do you think the volunteers would go before turning on the experimenter and refusing to go any further?.

If you believe they would refuse to go on to the end, you are in good company; this is what they also believed. It is what you would expect.

In fact, the 'learner' was given shocks up to 450 volts by 65 per cent of the volunteers. Obedience dropped to 40 per cent when the teacher was placed in the same room as the learner.

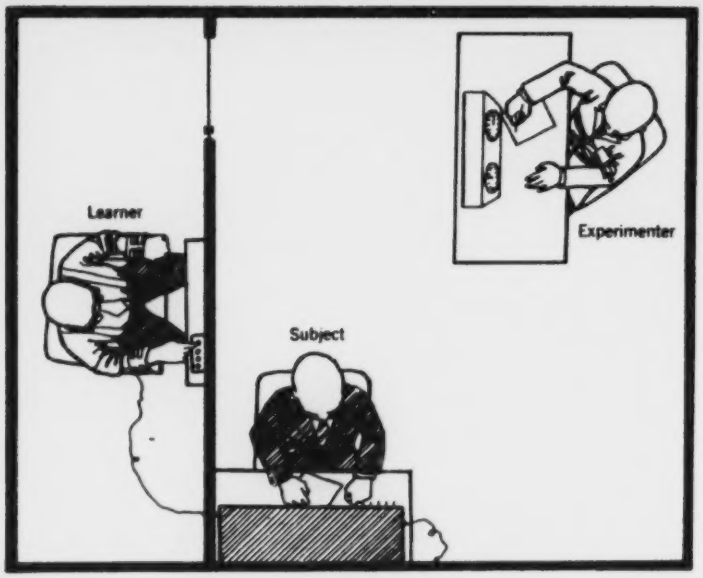
In another version of the experiment, the 'learner' had to place his hand on a metal plate to receive the shock. When he refused, the volunteer 'teacher' was asked to force his hand down. Thirty per cent did this.

What did Stanley Milgram learn from this?

First, many people continuously objected to the experimenter, but went on obeying him. They said one thing, but did another. This is not because they were sadists, taking pleasure in pain, for in another version of the experiment in which the experimenter left the lab, the volunteer 'teacher' usually gave lower levels of shock. People gave the shocks because they had made a commitment to the experimenter to do so, and were unwilling to show disobedience.

Second, the volunteer 'teachers' were led to be obedient little by little. They were told to increase the shock level by only 15 volts a time and so did not feel there was a strong reason for disobeying once they had begun.

Milgram's experiment shows that it does not take an evil person to serve an evil system. You don't have to be a sadist to be a torturer, you just have to be obedient. The question is, who gives the orders?



"I feel the need to tell this respected tribunal that I am a human being like you, like your neighbor's son, like a friend."
(Alexandros Lavranos, Greece 1975)

"It didn't bother me even to find that he was dead. I did the job."
(Pasqual Gino, USA)

Pasqual Gino, Water Inspector (One of Professor Milgram's subjects)

Pasqual Gino is a forty-three-year-old water inspector who was born in the United States of Italian parents. He took part in the variation in which the experimenter, having given the subject and victim instructions, departs from the laboratory and leaves his telephone number. Thus, the subject is left alone with the victim in the laboratory, but is free to call the experimenter if problems arise. Mr. Gino telephones the experimenter on several occasions. After administering 150 volts' shock, he calls to say, "Professor, this gentleman is complaining. He wants to get out. He does not want to take it no more. . . . I just gave him 150 volts and he said, 'That's it!' "

The experimenter instructs the subject by telephone to continue, and Mr. Gino does so.

He remains alone in the experimental room, dutifully carrying out the instructions; meanwhile the victim protests strenuously. At the 300-volt level, when the victim refuses to provide answers, Mr. Gino telephones the experimenter again and once more the experimenter tells him to go on, saying that the absence of an answer is to be treated as a wrong answer.

"You want me to go right to the end of the board on the voltage? Uh huh, and when I get to the end, what do I do?"

After 330 volts, no further utterance is heard from the victim, either in protest or pain. Concerned, Mr. Gino again telephones:

"Professor, I don't hear any noise in there now at all. I'm up to 330 volts. I don't hear any whimper or anything and I'm kind of leery about this thing. Do you think something happened to the gentleman?"

The experimenter asserts that though the shocks may be painful, there is no permanent tissue damage. The subject again returns to his task, alone in the laboratory room. After he administers the 450-volt level, he calls the experimenter, again reminding him that no sound is emanating from the learner.

In time, the experimenter returns to the laboratory and informs Mr. Gino that the learner is unharmed. In the interview,

when asked about the degree of tension he felt, he answered: "I was more nervous for the other gentleman than I was for myself. . . . I was more nervous for him. I was nervous because you were not here. If you were here I wouldn't have been nervous at all. I mean, if that man should have passed out with me giving him these things, these shocks—well, I'd feel that I'm responsible on account of me—giving these shocks."

The subject accepts responsibility not in a general philosophic way but only feels that the situation seemed to focus responsibility on him because he was alone with the learner. He goes on: "(If you had been here) you'd say, 'Let's stop it' or 'Let's continue' or something. You know better than I. You're the professor. I'm not. . . . But, on the other hand, I got to say that the last I know of him was around 255 volts and that was the last he complained." (The subject then mimics the complaints of the learner.)

Several months after his performance in the experiment, Mr. Gino took part in a group discussion of his experience. In retrospect, he considered the experiment "terrific." "I was fascinated with it [and] . . . that night I went to a party; I have a couple of sisters-in-law that are nurses, you know, and they were fascinated with it, too. . . . I'm telling you it's something I'll never forget as long as I live."

The experiment, even months after, seemed never to have raised in him the question of whether or not he should have considered disobeying the instructions to continue giving shocks.

". . . I had about eight more levels to pull and he [the learner] was really hysterical in there and he was going to get the police, and what not. So I called the professor three times. And the third time he said, 'Just continue,' so I give him the next jolt. And then I don't hear no more answer from him, not a whimper or anything. I said, 'Good God, he's dead; well, here we go, we'll finish him. And I just continued all the way through to 450 volts."

Mr. Gino does not object to taking the orders, although he suggests he would have been more comfortable if the instructor had been present in the laboratory with him. When asked if he had been bothered or disturbed because of giving the shocks, he said, "No . . . I figured: well, this is an experiment, and Yale knows what's going on, and if they think it's all right, well, it's all right with me. They know more than I do. . . . I'll go through with anything they tell me to do. . . ." He then explains:

"This is all based on a man's principle in life, and how he was brought up and what goals he sets in life. How he wants to carry on things. I know that when I was in the service, [If I was told] 'You go over the hill, and we're going to attack,' we attack. If the lieutenant says, 'We're going to go on the firing range, you're going to crawl on your gut,' you're going to crawl on your gut. And if you come across a snake, which I've seen a lot of fellows come across, copperheads, and guys were told not to get up, and they got up. And they got killed. So I think it's all based on the way a man was brought up in his background."

In his story, although the copperheads were a real danger, and caused an instinctive reaction to stand, to do this violated the lieutenant's order to hug the ground. And in the end those who disobeyed were destroyed. Obedience, even in the face of trying circumstances, is the most reliable assurance of survival. At the close of the discussion, Mr. Gino summarizes his reaction to his own performance.

"Well, I faithfully believed the man was dead until we opened the door. When I saw him, I said, 'Great, this is great.' But it didn't bother me even to find that he was dead. I did a job."

He reports that he was not disturbed by the experiment in the months just after it but was curious about it. When he received the final report, he relates telling his wife, "I believe I conducted myself behaving and obediently, and carried on instructions as I always do. So I said to my wife, 'Well here we are. And I think I did a good job.' She said, 'Suppose the man was dead?' "

Mr. Gino replied, "So he's dead. I did my job!"

Excerpted from *Obedience to Authority* by Stanley Milgram
(Harper & Row, 1975)

QUESTIONS:

1. What do we learn from Professor Milgram's experiment?

2. Why did Mr. Gino agree to follow all instructions?

3. Who are the authorities in your life?

4. Recall situations in which you obeyed orders or followed instructions in spite of your feelings of doing something "wrong". List all the circumstances and reasons that made you choose to obey such orders.

5. How can people be taught to make "right/wrong" choices and not just obey?

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IV. A CASE FOR TORTURE?

International agreements as well as many government constitutions make it clear that torture should never be used.

The United Nations General Assembly, for instance, adopted in 1975 a Declaration condemning any act of torture or other cruel, inhuman or degrading treatment as "an offence to human dignity". Article I specifies:

Article 1

1. For the purpose of this Declaration, torture means any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted by or at the instigation of a public official on a person for such purposes as obtaining from him or a third person information or confession, punishing him for an act he has committed or is suspected of having committed, or intimidating him or other persons. It does not include pain or suffering arising only from, inherent in or incidental to, lawful sanctions to the extent consistent with the Standard Minimum Rules for the Treatment of Prisoners.
2. Torture constitutes an aggravated and deliberate form of cruel, inhuman or degrading treatment or punishment.

Articles 31 and 32 of the Standard Minimum Rules (adopted in 1958) define what is meant by "lawful sanctions":

31. Corporal punishment, punishment by placing in a dark cell, and all cruel, inhuman or degrading punishments shall be completely prohibited as punishments for disciplinary offences.

32. (1) Punishment by close confinement or reduction of diet shall never be inflicted unless the medical officer has examined the prisoner and certified in writing that he is fit to sustain it.

(2) The same shall apply to any other punishment that may be prejudicial to the physical or mental health of a prisoner. In no case may such punishment be contrary to or depart from the principle stated in rule 31.

(3) The medical officer shall visit daily prisoners undergoing such punishments and shall advise the director if he considers the termination or alteration of the punishment necessary on grounds of physical or mental health.

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Edwin Lopez, tortured with electrical shocks in the Philippines

QUESTIONS/ACTIVITIES

1. Under which circumstances is ill-treatment "legitimate" according to the United Nations?

2. Read the following report on what happened in Northern Ireland in the early seventies:

The events surrounding British Army interrogations of I.R.A. suspects in Northern Ireland give an example of the controversy and difficulties surrounding the word "torture". The army faces a small, ruthless guerrilla organization which has caused the deaths of many soldiers and civilians. What methods of interrogation would be acceptable?

In August 1971, internment without trial was introduced and 980 suspected I.R.A. members or sympathisers were arrested. Soon there were allegations of torture or brutality against the British Army.

The Home Secretary appointed a three-man committee of enquiry (The Compton Committee), which established that the following interrogation methods had been used: hooding, continuous noise, sleep deprivation, and that these counted as "ill-treatment", but not "torture", because torture would include some pleasure in the victim's pain.

A second committee (The Parker Committee) met to consider whether the above techniques should be continued, and whether they should be used by a civilised country. Two members said "yes" — ill-treatment can be used if the enemy is especially dangerous and if the techniques are not too severe; but they did not say how they would judge the enemy or the severity of the techniques. One member said that the interrogation techniques were illegal; out of keeping with Britain's civilised traditions; and anyway no more effective than normal techniques.

The government accepted the minority opinion, and announced that hooding, exposure to loud noise and sleep deprivation would no longer be used.

Later, some people who claimed that they had been victims of brutality brought legal actions against police and army officers, resulting in several convictions. The Republic of Ireland and seven individuals brought cases against the United Kingdom in the European Court of Human Rights (see page 15). The UK was found to have allowed the use of brutal and degrading treatment.

The events raised the following issue:

Should ill-treatment be used at all?

The British Government decided "No", having examined the evidence. Two members of the Parker Committee had argued that when security forces are fighting a hidden and ruthless enemy, some unpleasant techniques might be used in order to save lives. The counter argument was that if the security forces, fighting for a more just, peaceful society, use unjust or illegal methods, they put themselves on the same level as the enemy, and in one way lose the battle for peace.

The second argument was that as long as the "ill-treatment" was not too severe, it could be used. However, it is difficult to judge the difference in severity between techniques. Some brutality leaves no visible scar but can destroy a person's health.

The Compton Committee attempted to solve this difficulty by mentioning the state of mind of the interrogator. If he used a technique unwillingly it did not count as "torture", but if he took pleasure in another's pain, it did. The problem here is how is anyone to judge what is in the interrogator's mind. In this sense an interrogator might administer high voltage shocks to a prisoner saying "I don't like doing this — but we need information." According to the Compton Committee, that would only be "ill-treatment".

But the Compton Committee was severely limited in its ability to reach conclusions by the fact that, as a British committee, it didn't have the confidence of complainants. It heard army witnesses, police, prision officials, and medical specialists, but heard evidence of only one complainant in person and received written evidence from one other. All the rest was hearsay and press reports.

The need for an impartial investigation by an uninvolved commission was evident. Such a commission was sent by Amnesty to Belfast on Dec. 16, 1971. During the next five days it heard evidence and interviewed complainants and their representatives.

The Commission's report cites 30 case histories. 26 from the period after Aug. 9, and four arrested on that day, the same compass as the Compton Committee's investigation. The largest and most stirring segment of the report is the section devoted to case histories. Most of those interviewed were young men. But their backgrounds showed as much diversity as commonality. One was 20 years old. Another 60. Some were Protestant, some Catholic. Each had lived through a nightmare which must have seemed for a time his alone.

Shortly after the report was made public, the British government banned the use of certain interrogation methods. Nonetheless, Amnesty continued thereafter to receive allegations of brutality.

(Report by Jeremy Cunningham and David Hinkley)

(Jeremy Cunningham's introduction to human rights, *Human Rights and Wrongs*, was published in Great Britain by Writers & Scholars Educational Trust)

Organize a debate around the following issues:

- What makes a method of interrogation "acceptable"?
- Do you agree with the distinction between torture and ill-treatment?

3. What follows is an interview of an Amnesty International representative, Dr. Amelia Augustus, by journalist Philip Nobile from the *San Francisco Chronicle* (1974):

As I recall, even St. Thomas Aquinas approved of torture in the "Summa Theologica." How could such a great theologian baptize barbarism?

Very easily. The justification was quite rational. Medieval churchmen believed that every man was born innocent. Therefore, if one contradicted the faith, then one must be possessed of the devil. Torture was simply a method of purging evil spirits from the body.

Now that God is out of the torture picture, what is the modern defense?

Three reasons are usually offered by regimes that practice torture: 1) it's expedient for the extraction of information; 2) the interrogator's credence in the information he's getting is reinforced if the victim doesn't change his story under torture; and 3) it's often committed not so much to scare the particular victim as it is to threaten those whom he will tell of his treatment.

Torture can be a form of intimidation whereby people are put on notice that political misbehavior spells physical punishment.

From the torturer's viewpoint, I suppose it works. Governments wouldn't risk the bad publicity if torture didn't have its merits.

Well, how about Northern Ireland which began using "interrogation in depth," a euphemism for torture, in 1971? I haven't noticed this stopped the anti-government activities of the IRA.

In fact, an Amnesty International study indicates that Ulster's interrogation techniques have caused more, not less, violence in response. Torture has enormous intimidating effects, but there are those who will act regardless and those who will be pushed into revolutionary movements because of it.

Do you rule out torture under any conceivable circumstance?

Yes. You never know whether you're getting truth from torture. So what good is it?

Say we caught one of those Arab terrorists who slaughtered 31 innocent people at the Rome airport recently. What if we could prevent further mass murders by getting him to talk about future terrorist plans? And only torture would make him talk? Would you bend the rules then?

Never. I will not torture even a mass murderer in order to save other innocent lives. Torturing one Palestinian doesn't stop all the others. If you want to be a torturer, you're going the way of dictators.

Why not a little selective torture in very special situations? Where's the harm?

This is insanity. A little torture is like being a little pregnant. Once a government gives in to torture, its use is bound to increase.

- Select one question and organize a debate around it.
- Ask an Amnesty spokesperson to visit your class. Prepare an interview on the issue of torture.

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The Case for Torture

MY TURN/MICHAEL LEVIN

It is generally assumed that torture is impermissible, a throwback to a more brutal age. Enlightened societies reject it outright, and regimes suspected of using it risk the wrath of the United States.

I believe this attitude is unwise. There are situations in which torture is not merely permissible but morally mandatory. Moreover, these situations are moving from the realm of imagination to fact.

Death: Suppose a terrorist has hidden an atomic bomb on Manhattan Island which will detonate at noon on July 4 unless . . . (here follow the usual demands for money and release of his friends from jail). Suppose, further, that he is caught at 10 a.m. of the fateful day, but—preferring death to failure—won't disclose where the bomb is. What do we do? If we follow due process—wait for his lawyer, arraign him—millions of people will die. If the only way to save those lives is to subject the terrorist to most excruciating possible pain, what ounds can there be for not doing so? I suggest there are none. In any case, I ask you to face the question with an open mind.

Torturing the terrorist is unconstitutional? Probably. But millions of lives surely outweigh constitutionality. Torture is barbaric? Mass murder is far more barbaric. Indeed, letting millions of innocents die in deference to one who flaunts his guilt is moral cowardice, an unwillingness to dirty one's hands. If *you* caught the terrorist, could you sleep nights knowing that millions died because you couldn't bring yourself to apply the electrodes?

Once you concede that torture is justified in extreme cases, you have admitted that the decision to use torture is a matter of balancing innocent lives against the means needed to save them. You must now face more realistic cases involving more modest numbers. Someone plants a bomb on a jumbo jet. He alone can disarm it, and his demands cannot be met (or if they can, we refuse to set a precedent by yielding to his threats). Surely we can, we must, do anything to the extortionist to save the passengers. How can we tell 300, or 100, or 10 people who never asked to be put in danger, "I'm sorry, you'll have to die in agony, we just couldn't bring ourselves to . . ."

Here are the results of an informal poll about a third, hypothetical, case. Suppose a terrorist group kidnapped a newborn baby from a hospital. I asked four mothers if they would approve of torturing kidnappers if that were necessary to get their own newborns back. All said yes, the most "liberal" adding that she would like to administer it herself.

I am not advocating torture as punishment. Punishment is addressed to deeds irrevocably past. Rather, I am advocating torture as an acceptable measure for preventing future evils. So understood, it is far less objectionable than many extant punishments. Opponents of the death penalty, for example, are forever insisting that executing a murderer will not bring back his victim (as if the purpose of capital punishment were supposed to be resurrection, not deterrence or retribution). But torture, in the cases described, is intended not to bring anyone back but to keep innocents from being dispatched. The most powerful argument against using torture as a punishment or to secure confessions is that such practices disregard the rights of the individual. Well, if the individual is all that important—and he is—it is correspondingly important to protect the rights of individuals threatened by terrorists. If life is so valuable that it must never be taken, the lives of the innocents must be saved even at the price of hurting the one who endangers them.

There are situations in which it is not merely permissible but morally mandatory.

Better precedents for torture are assassination and pre-emptive attack. No Allied leader would have flinched at assassinating Hitler, had that been possible. (The Allies did assassinate Heydrich.) Americans would be angered to learn that Roosevelt could have had Hitler killed in 1943—thereby shortening the war and saving millions of lives—but refused on moral grounds. Similarly, if nation A learns that nation B is about to launch an unprovoked attack, A has a right to save itself by destroying B's military capability first. In the same way, if the police can by torture save those who would otherwise die at the hands of kidnappers or terrorists, they must.

Idealism: There is an important difference between terrorists and their victims that should mute talk of the terrorists' "rights." The terrorist's victims are at risk unintentionally, not having asked to be endangered. But the terrorist knowingly initiated his actions. Unlike his victims, he volunteered for the risks of his deed. By threatening to kill for profit or idealism, he renounces civilized standards, and he can have no complaint if civilization tries to thwart him by whatever means necessary.

Just as torture is justified only to save lives (not extort confessions or recantations), it is justifiably administered only to those *known* to hold innocent lives in their hands. Ah, but how can the authorities ever be sure they have the right malefactor? Isn't there a danger of error and abuse? Won't We turn into Them?

Questions like these are disingenuous in a world in which terrorists proclaim themselves and perform for television. The name of their game is public recognition. After all, you can't very well intimidate a government into releasing your freedom fighters unless you announce that it is your group that has seized its embassy. "Clear guilt" is difficult to define, but when 40 million people see a group of masked gunmen seize an airplane on the evening news, there is not much question about who the perpetrators are. There will be hard cases where the situation is murkier. Nonetheless, a line demarcating the legitimate use of torture can be drawn. Torture only the obviously guilty, and only for the sake of saving innocents, and the line between Us and Them will remain clear.

There is little danger that the Western democracies will lose their way if they choose to inflict pain as one way of preserving order. Paralysis in the face of evil is the greater danger. Some day soon a terrorist will threaten tens of thousands of lives, and torture will be the only way to save them. We had better start thinking about this.

Levin is a professor of philosophy at the City College of New York.

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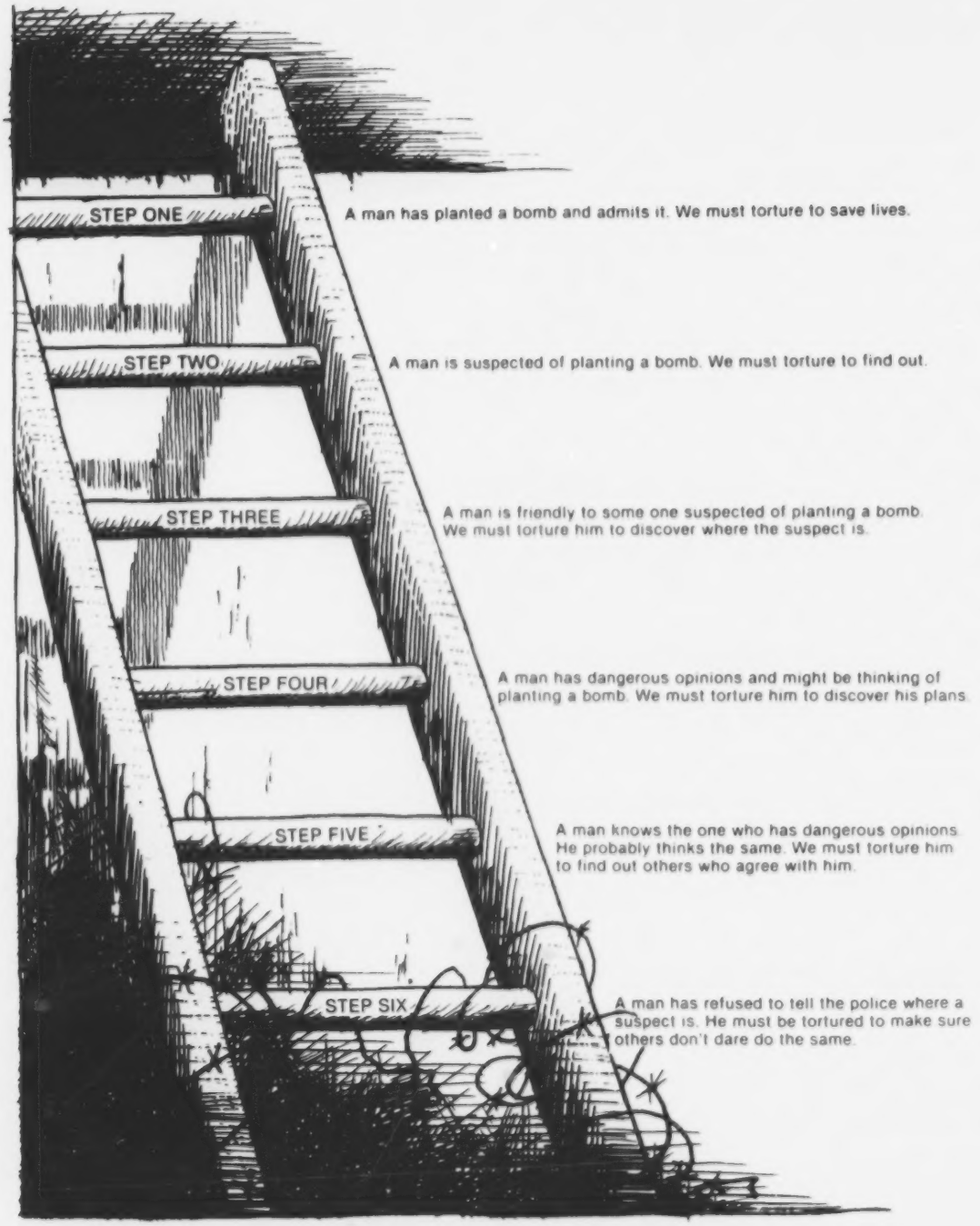
ASSIGNMENT: Using the "ladder of torture" as a basis for your argumentation, write a "letter to the editor" in response to Levin's statement: "Torture is justified only to save lives".


STEP ONE
A man has planted a bomb and admits it. We must torture to save lives.
STEP TWO
A man is suspected of planting a bomb. We must torture to find out.
STEP THREE
A man is friendly to some one suspected of planting a bomb. We must torture him to discover where the suspect is.
STEP FOUR
A man has dangerous opinions and might be thinking of planting a bomb. We must torture him to discover his plans.
STEP FIVE
A man knows the one who has dangerous opinions. He probably thinks the same. We must torture him to find out others who agree with him.
STEP SIX
A man has refused to tell the police where a suspect is. He must be tortured to make sure others don't dare do the same.

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V. THE MAP OF TORTURE

In its report *Torture in the Eighties* (April 1984), Amnesty International lists 67 countries where torture is practiced or tolerated on a systematic basis:

Africa

Angola (the People's Republic of)
Cameroon (the United Republic of)
Chad (the Republic of)
Comoros (the Federal and Islamic Republic of the)
Congo (the People's Republic of the)
Djibouti (the Republic of)
Ethiopa
Gabon (the Gabonese Republic)
Ghana (the Republic of)
Guinea (the Revolutionary People's Republic of)
Kenya (the Republic of)
Lesotho (the Kingdom of)
Mali (the Republic of)
Mauritania (the Islamic Republic of)
Mozambique (the People's Republic of)
Namibia
Rwanda (the Rwandese Republic)
Somalia (the Somali Democratic Republic)
South Africa (the Republic of)
Uganda (the Republic of)
Zaire (the Republic of)
Zambia (the Republic of)
Zimbabwe (the Republic of)

The Americas

Argentina (the Argentine Republic)
Bolivia (the Republic of)
Brazil (the Federative Republic of)
Chile (the Republic of)
Colombia (the Republic of)
El Salvador (the Republic of)
Guatemala (the Republic of)
Guyana (the Republic of)
Haiti (the Republic of)
Honduras (the Republic of)
Mexico (the United Mexican States)
Paraguay (the Republic of)
Peru (the Republic of)
Suriname (the Republic of)
Uruguay (the Eastern Republic of)

Asia

Afghanistan (the Democratic Republic of)
Bangladesh (the People's Republic of)
China (the People's Republic of)
India (the Republic of)
Indonesia (the Republic of) and East Timor
Korea (the Republic of)
Pakistan (the Islamic Republic of)
Philipines (the Republic of the)
Sri Lanka (the Democratic Socialist Republic of)
Taiwan (the Republic of China)

Europe

Albania (the People's Socialist Republic of)
Italy (the Italian Republic)
Poland (the Polish People's Republic)
Romania (the Socialist Republic of)
Spain (the Spanish State)
Turkey (the Republic of)
Union of Soviet Socialist Republics (the)
Yugoslavia (the Socialist Federal Republic of)

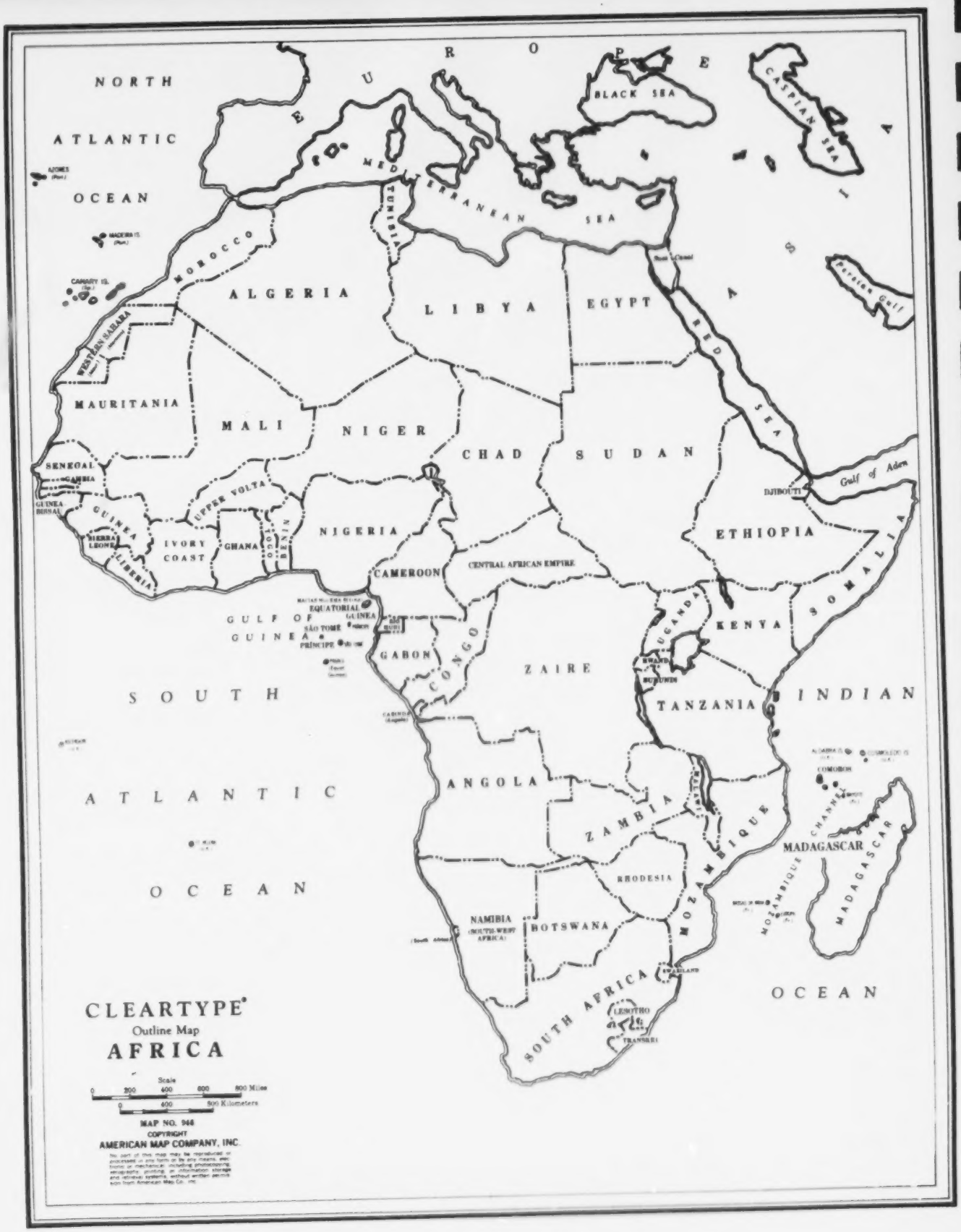
The Middle East and North Africa

Bahrain (the State of)
Egypt (the Arab Republic of)
Iran (the Islamic Republic of)
Iraq (the Republic of)
Israel (the State of) and the Occupied Territories
Libya (the Socialist People's Libyan Arab Jamahiriya)
Morrocco (the Kingdom of) and Western Sahara
Saudi Arabia (the Kingdom of)
Syria (the Syrian Arab Republic)
Tunisia (the Republic of)

ACTIVITIES:

1. Divide the class into 5 groups and assign one geographical area to each group. On the attached maps color the countries which practice torture. Post the maps in your classroom or library.

2. Over a period of 4 to 6 weeks, have 2 or 3 students in each group collect newspaper clippings on each assigned country. Do these articles include reports of torture? How frequently? Do all countries get the same kind of coverage?



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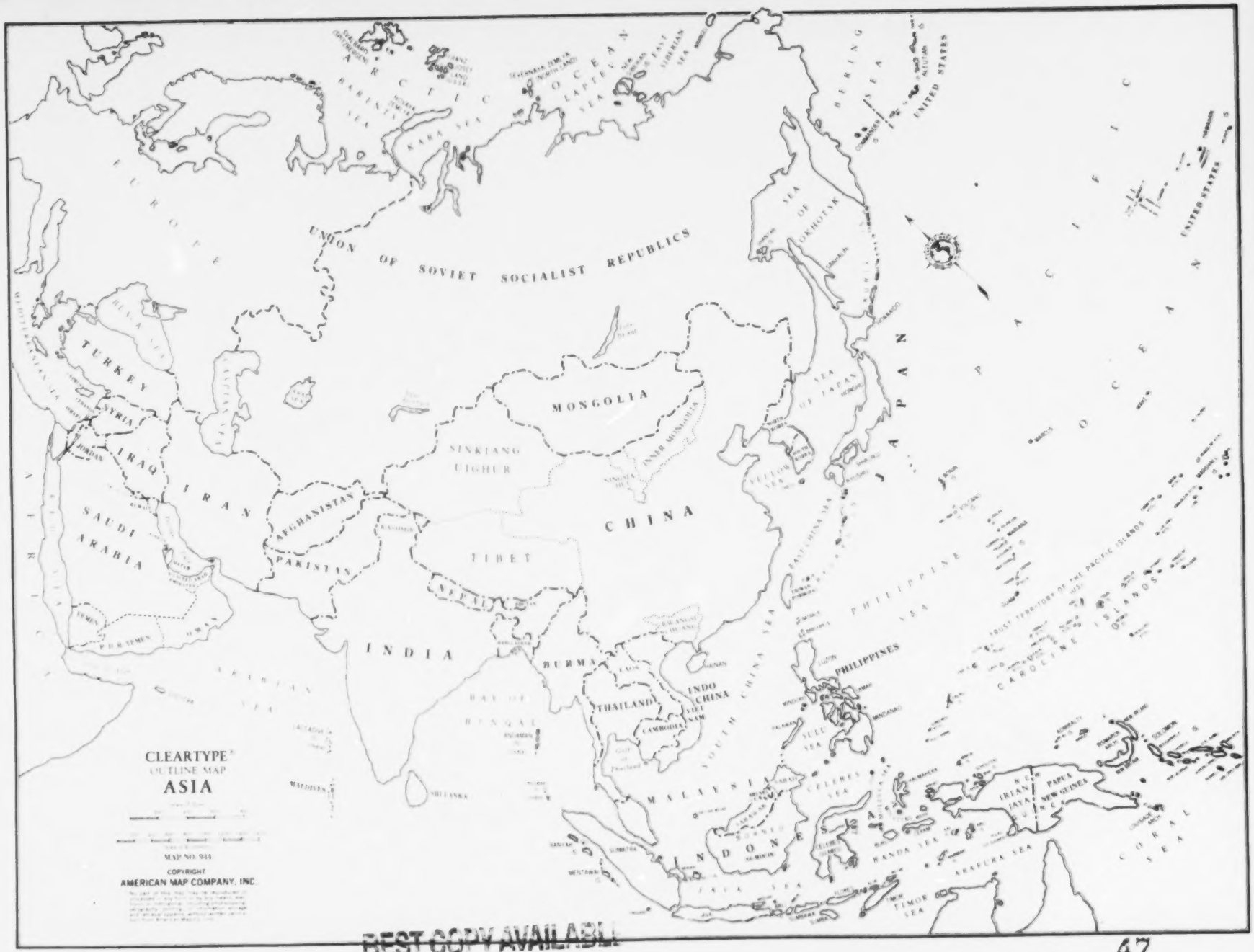

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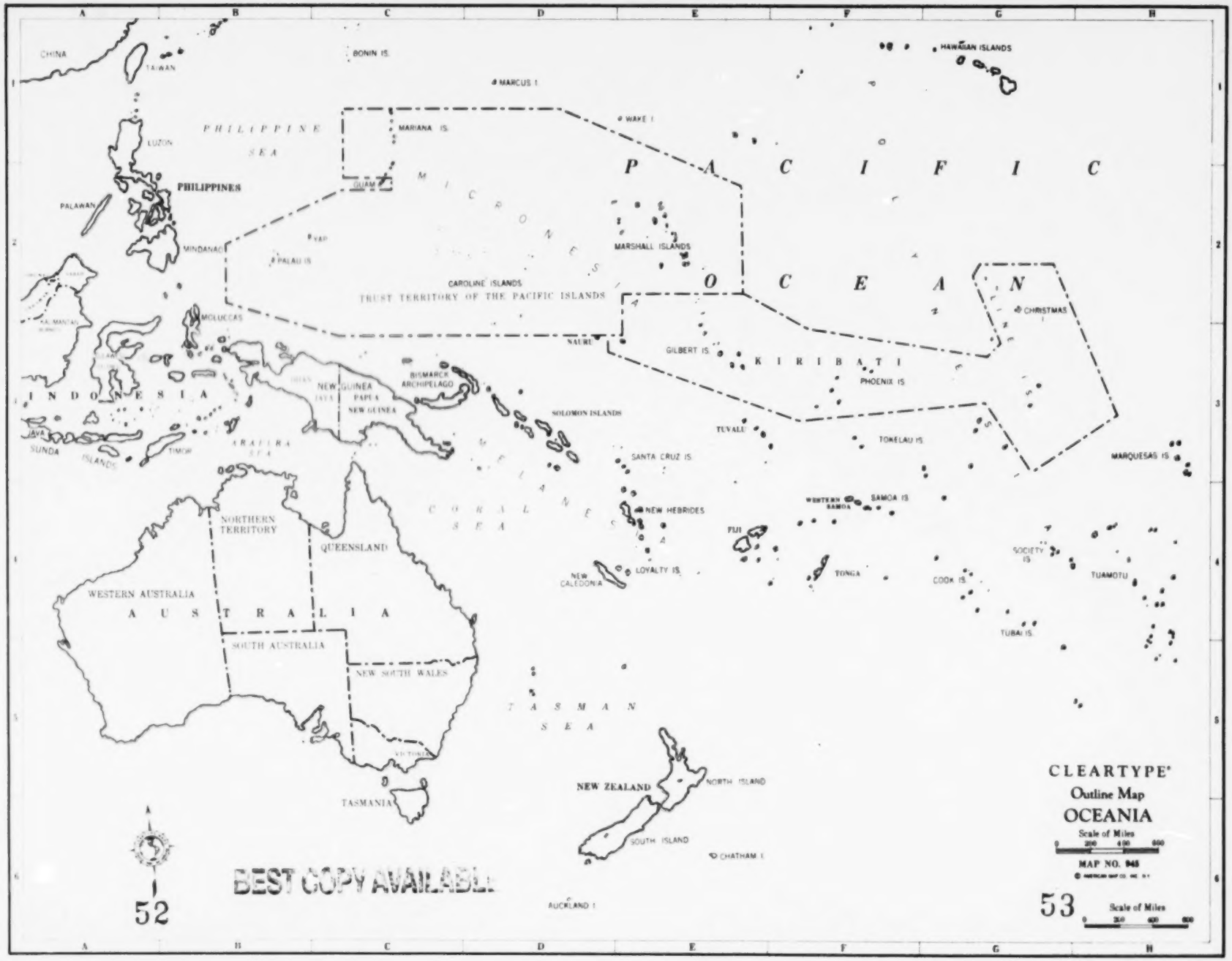

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VI. THE WORDS TO SAY IT

Waiting for the Barbarians (Penguin Books, 1982), by contemporary South African writer J.M. Coetzee, was first published in 1980. The opening pages of this short novel describe a frontier settlement run by an unusual magistrate. The following excerpt relates one of his first conversations with Colonel Joll, a visiting Civil Guard officer and interrogation expert:

"These are the only prisoners we have taken for a long time," I say. "A coincidence: normally we would not have any barbarians at all to show you. This so-called banditry does not amount to much. They steal a few sheep or cut out a pack-animal from a train. Sometimes we raid them in return. They are mainly destitute tribespeople with tiny flocks of their own living along the river. It becomes a way of life. The old man says they were coming to see the doctor. Perhaps that is the truth. No one would have brought an old man and a sick boy along on a raiding party."

I grow conscious that I am pleading for them.

"Of course one cannot be sure. But even if they are lying, how can they be of use to you, simple people like that?"

I try to subdue my irritation at his cryptic silences, at the paltry theatrical mystery of dark shields hiding healthy eyes. He walks with his hands clasped before him like a woman.

"Nevertheless," he says, "I ought to question them. This evening, if it is convenient. I will take my assistant along. Also I will need someone to help me with the language. The guard, perhaps. Does he speak it?"

"We can all make ourselves understood. You would prefer me not to be there?"

"You would find it tedious. We have set procedures we go through."

Of the screaming which people afterwards claim to have heard from the granary, I hear nothing. At every moment that evening as I go about my business I am aware of what might be happening, and my ear is even tuned to the pitch of human pain. But the granary is a massive building with heavy doors and tiny windows; it lies beyond the abattoir and the mill in the south quarter. Also what was once an outpost and then a fort on the frontier has grown into an agricultural settlement, a town of three thousand souls in which the noise of life, the noise that all these souls make on a warm summer evening, does not cease because somewhere someone is crying. (At a certain point I begin to plead my own cause.)

When I see Colonel Joll again, when he has the leisure, I bring the conversation around to torture. "What if your prisoner is telling the truth," I ask, "yet finds he is not believed? Is that not a terrible position? Imagine: to be prepared to yield, to yield, to have nothing more to yield, to be broken, yet to be pressed to yield more! And what a responsibility for the interrogator! How do you ever know when a man has told you the truth?"

"There is a certain tone," Joll says. "A certain tone enters the voice of a man who is telling the truth. Training and experience teach us to recognize that tone."

"The tone of truth! Can you pick up this tone in everyday speech? Can you hear whether I am telling the truth?"

This is the most intimate moment we have yet had, which he brushes off with a little wave of the hand. "No, you misunderstand me. I am speaking only of a special situation now, I am speaking of a situation in which I am probing for the truth, in which I have to exert pressure to find it. First I get lies, you see – this is what happens – first lies, then pressure, then more lies, then more pressure, then the break, then more pressure, then the truth. That is how you get the truth."

Pain is truth; all else is subject to doubt. That is what I bear away from my conversation with Colonel Joll, whom with his tapering fingernails, his mauve handkerchiefs, his slender feet in soft shoes I keep imagining back in the capital he is so obviously impatient for, murmuring to his friends in theatre corridors between the acts.

(On the other hand, who am I to assert my distance from him? I drink with him, I eat with him, I show him the sights, I afford him every assistance as his letter of commission

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FOOTNOTE TO THE
AMNESTY REPORT ON TORTURE

by Margaret Atwood

The torture chamber is not like anything
you would have expected.
No opera set or sexy chains and
leather-goods from the glossy
porno magazines, no thirties horror
dungeon with gauzy cobwebs; nor is it
the bare cold-lighted
chrome space of the future
we think we fear.
More like one of the seedier
British Railways stations, with scratched green
walls and spilled tea,
crumpled papers, and a stooped man
who is always cleaning the floor.

It stinks, though; like a hospital,
of antiseptics and sickness,
and, on some days, blood
which smells the same anywhere,
here or at the butcher's.

The man who works here
is losing his sense of smell.
He's glad to have this job, because
there are few others.
He isn't a torturer, he only
cleans the floor:
every morning the same vomit,
the same shed teeth, the same
piss and liquid shit, the same panic.

As he sweeps, he tries
not to listen; he tries
to make himself into a wall,
a thick wall, a wall
soft and without echoes. He thinks
of nothing but the walk back
to his hot shed of a house,
of the door
opening and his children
with their unmarked skin and flawless eyes
running to meet him.

He is afraid of
what he might do
if he were told to,
he is afraid of the door,

he is afraid, not
of the door but of the door
opening; sometimes, no matter
how hard he tries,
his children are not there.

Some have courage, others
don't, those who do what he thinks of
as the real work, and who are
bored, since minor bureaucrats
are always bored, tell them
it doesn't matter, who
will ever know they were brave, they might
as well talk now
and get it over.

Some have nothing to say, which also
doesn't matter. Their
warped bodies too, with the torn
fingers and ragged tongues, are thrown
over the spiked iron fence onto
the Consul's lawn, along with
the bodies of the children
burned to make their mothers talk.

The man who cleans the floors
is glad it isn't him.
It will be if he ever says
what he knows. He works long hours,
submits to the searches, eats
a meal he brings from home, which tastes
of old blood and the sawdust
he cleans the floor with. His wife
is pleased he brings her money
for the food, has been told
not to ask questions.

Poem by Margaret Atwood
(From *Two-Headed Poems*, Simon & Schuster)
(Margaret Atwood is a contemporary
Canadian poet and novelist.)

A CONVERSATION

The man walks on the southern beach
with sunglasses and a casual shirt
and two beautiful women.
He's a maker of machines
for pulling out toenails,
sending electric shocks
through brains or genitals.
He doesn't test or witness,
he only sells. My dear lady,
he says, You don't know
those people. There's nothing
else they understand. What could I do?
she said. Why was he at that party?

Margaret Atwood
(From: *True Stories*, Simon & Schuster 1981)

"The french horn . . ."

by Natalya Gorbanevskaya

The french horn of the train sighs, weeps a little,
an unattainable myth.
Through the prison bars a match gleam trickles,
the whole world is eclipsed.

The horn takes wing, into the night it sweeps.
To flick through tracks
like notes. Oh how am I to reach
that rainy platform.

Forsaken, sleepless, deserted,
deserted without me—
cloud tatters like letters drift down
to your concrete,

and inscribing the puddles with full stops,
with hooks and tails,
their treble voices ring out after
the departed train.

Reprinted from "Selected Poems," Daniel Weissbort, translation copyright, by permission of Carcanet New Press Limited.

NATALYA GORBANEVSKAYA (Asa/Apps/Moore)

Weaver of words, who lives alone, in fear and sorrow,
Where are the words to set you free, perhaps tomorrow?
Where is the earth, where is the sky, where is the light you long for?
What hope have you, where you are now, Natalya Gorbanevskaya?

Inside the ward, naked and cruel, where life is stolen
From those who try to stay alive and not be broken
Where are the friends, where are the men who among them can defend you?
Where is the child you'll never see, Natalya Gorbanevskaya?

What is there left behind the door that never opens?
Are you insane, as they say you are, or just forsaken?
Are you still there, do you still care, or are you lost forever?
I know this song you'll never hear, Natalya Gorbanevskaya.

(Sung by Joan Baez in *From Every Stage*.
A&M Records, Beverly Hills. SP 6506
Lyrics reprinted with permission of Gil Music Corporation)

This article was published in *The Times* newspaper on April 19 1976. It tells the story of Mr Kim Chi Ha, a poet living in South Korea. His poems criticised the corruption and lack of freedom in South Korea.

Prisoners of conscience

South Korea: Kim Chi Ha

By David Watts

Some time tomorrow a frail, tubercular figure will be taken from his solitary confinement cell at Seoul West Gate prison into the bright spring sunshine.

Only a red plastic badge over the left breast of his blue prison uniform, denoting a political prisoner, will indicate how important a detainee he is. He will be taken to Seoul's District Criminal Court for a trial which could well end in a death sentence.

The prisoner is Mr Kim Chi Ha, a poet and writer and a symbolic figure for both people and government in South Korea. He is the author of astringently ironic poems and narratives attacking corrupt government officials, exploitation of the peasants and Western and Japanese influence on his country.

He has spent much of the last 14 years in prison. For the most part, this has been for supporting student movements for a more democratic government and for his veiled but devastating criticisms of the rulers. He was last arrested in March last year when he was due to have hospital treatment for tuberculosis.

The charge he faces tomorrow is for alleged violations of South Korea's anti-communist law. This results from articles he published about torture in the national daily newspaper *Dong-A Ilbo*.

These were written largely from his experiences in jail since his previous arrest in July 1974 when he was sentenced to death for the support he had given to student demonstrators. This sentence was commuted to life imprisonment and eventually suspended in February 1975.

A new trial began in May 1975, but was halted when Mr Kim objected to the judge, claiming that a fair trial was impossible because the same man had been involved in the trial of students in a case which was said to reveal North Korean involvement in the student movement. The trial was then postponed, but to keep him in prison a military court reinstated the life sentence on him.

On June 17 last year (1975) the Seoul Appellate Court overruled Mr Kim's objections to the presiding judge and this trial recommences tomorrow.

Since his detention he has been held in an unheated cell through the bitter Koean winter. His tuberculosis has grown worse and it is reported that he has had no treatment for it.

The prosecution alleges that Mr Kim, a devout Roman Catholic, wrote a "voluntary statement" in his own hand to the effect that "I am a communist, believing in Marxism." Last August he published a "Declaration of Conscience" which was smuggled out of the prison. This said that from the time of his arrest pressure had been put on him to say he was a communist. He resisted and refused to confess but "finally they wore me down".

Torture Road *by Kim Chi Ha*

The sound of footsteps
of those hard heels, heavy on the ceiling
all night long
back and forth above me
invisible faces,
hands, and gestures.
The room that shouts
and roars with laughter
that white room
that dizziness of an abyss.
Eyes widened in fright
by the agony of torn out nails
flesh ripped apart
aching and screaming to go on living
because screaming is the desire to live
the emaciated soul revives,
stands along the road,
walks away.
Untimely, untimely,
The friends who fell dead
Into sleep covered with shame
They fell into sleep
untimely, untimely.
Under whippings, kickings, sneerings
the friends who fell dead.

Hien Luong is a Vietnamese poet. She was among a group of women taken as political prisoners to the notorious Con Son Prison Island in 1969. *Songs That Cannot Be Silenced* was composed in response to beatings the women suffered for singing liberation song.

Songs That Cannot Be Silenced

Sing! Let us sing out,
Sing out again so our hearts may burst into flame
And our burning blood may finally melt these chains.
So that in the depth of the blackest night
The sun shines forever.

Here they come with their sticks
In the glacial silence
In the bolted cell
Their bloodshot eyes rivet on us
They hurl threatening words,
"Who's the bitch who had the nerve to sing?"

Mute rage engulfs our hearts
Our retort:
A willful silence.

After vain threats and questonings
Blows rain down.
So much flesh is torn
Over all the body, so much pain!

Then, my sister,
You stood up proud
Rising above the pack of killers
"Down with terror! Down with the brutes!"

Hand in hand.
Shoulder to shoulder:
A human wall
Will not give way.
Scarcely have they turned on their heels
Our laughter bursts out more brightly
Our voices rise more sweetly
More harmonious together
With a stronger beat
Defying the impotent rage of the guards.

Such power in such frail bodies—
Does it come from magic?

The next day, reprisals.
Aged mothers,
Little sisters, barely thirteen years old,
Beaten with the rest
Just for having sung.
"Who led the singing?"

Answer: a willful silence.
Cornered between the wall and the hard ground
They fell unconscious.
Awakening,
Into their ears glides the sweet lullaby of an elder sister
Like the voice of the native village.
Suddenly, on your trembling lips
Blooms the rose of a first smile
That no chains nor shackles can imprison!

(Translator: anonymous)
© Arlene Eisen Bergman
and Peoples Press,
San Francisco

ASSIGNMENT:

Make a tape for a short radio report on the subject of torture. Try to include excerpts from these poems and songs such as "Natalya Gorbanevskaya".

MATCHBOX

Published by Amnesty International USA 16 pages November 1980

free this man
he is your

Long Letter/ANS

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VII. THE FIGHT AGAINST TORTURE

Voluntary organisations

Amnesty International works for the release of those imprisoned for their beliefs, and campaigns for the abolition of torture. The organisation is politically impartial and rejects any attempt to justify torture on any grounds. It supports the right of an individual to question the behaviour of government authorities, police or armed forces.

Amnesty has been relatively successful in making people aware of the problem but has not succeeded in reducing the use of torture in the world. Many people say that the standards Amnesty supports are luxuries for those countries trying to provide a basic standard of living for all their people. Amnesty rejects this argument, pointing out that human rights are basic to any civilised society.

The *International Committee of the Red Cross* gives protection to victims of war or violence. It is active in promoting laws concerning the treatment of prisoners of war and civilians caught up in fighting. It prohibits torture. The ICRC submits confidential reports to governments after visits to prisons or detention camps.

The *International League for Human Rights* has been successful in helping individuals leave countries after suffering torture and other mistreatment. It sends reports to governments and makes public its findings about slavery, torture and imprisonment without trial.

The *International Commission of Jurists* is strictly non-political and works closely with the United Nations bodies concerned with human rights, supplying information and improving procedures for ensuring the observance of human rights.

Churches and religious organisations

Many churches are deeply involved in the work against torture. They make reports about individual cases and publicly condemn the use of torture.

The *Commission for Justice and Peace* is active on human rights issues of direct concern to the Catholic church.

The *World Council of Churches* acts as a discussion forum for member-churches throughout the world. It encourages them to take a more active role in human rights issues ,in particular torture, political imprisonment and the right to dissent.

The *Society of Friends (Quakers)* concerns itself with individual torture victims, providing relief, advice and support. In 1976 it launched an 'Action Program to Help Abolish Torture' which encouraged petitions and letter writing on behalf of victims.

ASSIGNMENT: Write to the following organizations asking them for general information on their programs or publications related to torture:

American Association For the International Commission of Jurists.
777 United Nations Plaza
New York, N.Y. 10017

American Christians For the Abolition of Torture
300 W. Apsley Street
Philadelphia, PA 19144

American Friends Service Committee
1501 Cherry Street
Philadelphia, PA 19102

Institute For Policy Studies
1901 Q Street N.W.
Washington, D.C. 20009

International League For Human Rights
236 E. 46th Street (5th floor)
New York, N.Y. 10017

National Headquarters of the *American Red Cross*
17th and D
Washington, D.C. 20006

The launching of Amnesty International's second campaign for the abolition of torture has been reported as follows by *Time* (4/16/84):

Salvadoran human rights workers show photos of torture victims

HUMAN RIGHTS

Torture: a Worldwide Epidemic

Amnesty International details abuses in 98 countries

The victim could be a child of twelve or a man of 60. He could be a factory worker or a missionary. He might have been pulled arbitrarily from a crowd in a demonstration, or dragged away in the middle of the night before the bewildered eyes of his family. Perhaps he stole a loaf of bread, aided a guerrilla or disagreed with the President. Or maybe he did nothing at all.

What these people have in common is that they are the victims of a barbaric practice condoned and often encouraged by governments throughout the world: torture. According to a 263-page study released last week by Amnesty International, a London-based human rights group that won the Nobel Peace Prize in 1977, torture is now practiced by governments in 98 countries. The product of meticulous documentation, *Torture in the Eighties* is the most comprehensive report on the subject to date. Its conclusion, in the words of Amnesty's Mark Grantham: "Torture is not an isolated, but a widespread phenomenon. It is an epidemic in the world."

According to the report, the practice is used extensively in South America, Africa and Asia. Amnesty also found evidence that torture had been applied in developed countries. The report cites allegations that police have beaten prisoners in Italy; it also mentions instances of police brutality in the U.S.

In Latin America torture is as commonplace as it is gruesome. Among the worst offenders are Colombia and Peru, where torture has been justified as a way to combat insurgencies. Prisoners in both countries are often deprived of food, subjected to electric shock, or suspended by their arms while handcuffed behind their backs. In Paraguay torture has become an administrative tool to enforce the firm grip of President Alfredo Stroessner, who seized control of the country 30 years ago. Paraguayans who are suspected of belonging to left-wing groups are often held incommunicado in cramped cells without natural light, fresh air, medical attention or much food for days or even weeks.

Police forces in Chile, according to Amnesty, inflict not only routine beatings but also a gamut of abuses referred to in sardonic slang. *El teléfono* (the telephone) consists of blows with the palms of the hands on both ears simultaneously; *la parrilla* (the metal grill) is an electrical shock administered to the genitals; *el submarino* or *la bañera* (the submarine or the bath) is a treatment in which the victim's head is held under water almost to the point of suffocation. Says Grantham: "Torture does not occur simply because individual torturers are sadistic. They tend to be servants of a state carrying out a state policy."

In El Salvador, the report notes, journalists, church workers, women, children and teachers have been victims of abuse by various governmental defense organizations and paramilitary units. The methods include sexual abuse, the use of chemicals to disorient people, mock executions and burning of flesh with sulfuric acid.

An Iranian woman shows scars inflicted with broken glass in prison

The details change, but the grotesque practices repeat themselves around the world. Syrian prisoners are subject to whippings and cigarette burns, as well as fingernail plucking and long periods in which they are hung upside down. In one particularly horrifying case, police in India deliberately blinded 36 suspected criminals during one year by piercing their eyes with bicycle spokes and wrapping them with acid-soaked pads. In countries as diverse as Mauritania and Uruguay, governments seek the cooperation of medical professionals, who either ignore signs of abuse or actively participate in torture. Prisoners of conscience in the Soviet Union, for example, often are forcibly treated by doctors who give them disorienting or pain-causing drugs.

Although most countries' laws against torture are simply not enforced, the practice is in some places not only tolerated but legal. Under Pakistan's Islamic and martial laws, flogging is a common punishment for ordinary criminal acts and political offenses, while amputation is an acceptable penalty for thieves. In Iran, stoning to death is officially sanctioned for certain serious offenses.

The Amnesty report has received overwhelming praise from other human rights groups. Says Nina Shea, program director for the International League for Human Rights in New York: "I find it to be eminently reliable, if not on the conservative side." Aryeh Neier, vice chairman of New York–based Americas Watch, agrees. "It's absolutely solid," he says. More surprising, the Reagan Administration, which often finds itself at odds with human rights groups, responded favorably. Although officials were disappointed that the report paid little attention to Cuba and Nicaragua, a State Department spokesman declared: "It documents this problem in impressive and sickening detail."

Amnesty has worked to raise consciousness about torture at the United Nations, where a voluntary fund for victims has been established. Twelve governments, including the U.S., Sweden and Greece, have pledged more than $700,000. In its report, Amnesty proposes a twelve-point plan to protect prisoners' rights, officially condemn torture, safeguard prisoners during interrogation, limit incommunicado detention and allow independent investigations into torture. "Torture can be stopped," the report declared. "What is lacking is the political will of governments to stop torturing people." The report may not persuade many governments to stop torturing their citizens, but by increasing the volume of information on the subject it should add to international pressure against such practices. —*By Laura López*

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"IT'S A MIRACLE . . ."

Former prisoner of conscience Rosemary Riveros hugs her daughter Tamara, who had been missing for seven years. Tamara was 18 months old when her mother was abducted and tortured by Argentinian military personnel in December 1975. For five and a half years the mother was held without charge or trial until, in May 1981, she was released into exile.

Her daughter's whereabouts were unknown until June 1983 when she was located in Buenos Aires selling paraffin on the streets. A poor family had been ordered by the police to take her in after the 1976 abduction. Mother and daughter were reunited in July 1983. Rosemary Riveros told reporters: "It's a miracle . . . I still can't believe I'm back with my precious baby. . . the political repression was indiscriminate and I, like many other workers, got caught up in it. Now I just want to give my daughter the stability and love, the things any mother wants to do for a child."

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Rosemary Riveros and her daughter Tamara.

the Urgent Action Network: an Ability to Respond Quickly

The need to intervene rapidly on behalf of individuals who are under the threat of torture has posed one of the greatest tests of Amnesty International's investigatory and campaign effectiveness. In 1974, the organization devised an international structure, an "Urgent Action" network of staff and volunteers, to launch immediate appeals on behalf of such individuals. In 1976, this technique was expanded to include cases of urgency other than torture, such as "disappearances", threat of execution, deteriorating health conditions and impending trial without due process.

Karel Kyncl, a 56-year-old former radio and television journalist and signatory of the unofficial Czechoslovak human rights movement, Charter 77; subject of UA # 44/82, February 12, 1982; "Health Concern".

Now, almost ten years later the Urgent Action Network includes coordinators and tens of thousands of volunteers in 57 countries who stand ready to address relevant government authorities in cases where reliable and recent information indicates that immediate action may help to prevent or halt torture or other gross violations of human rights.

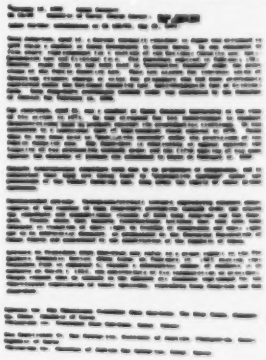
Urgent Action participants at the Sisters of St. Joseph in Rochester, New York. (Photo by Terrance J. Brennan/Courier Journal).

In the United States, the Urgent Action (UA) coordination unit is located in the Denver Colorado area and is "on call" 24-hours a day to coordinate UA work. State of the art computer and telecommunications equipment is used to facilitate acclerated responses to urgent, prisoner-related situations. More than 5,000 people and organizations regularly receive UA appeals. An Urgent Action appeal contains a brief explanation of the prisoner's particular situation, gives important background information to place the person's case in perspective, recommends the specific type of response the case warrants and provides the addresses of the government officials who are responsible. The UA participant receives a different case each month and receives a monthly update flyer on past UAs.

There are two main indicators of the value of these Urgent Action campaigns. First - and most important- is the continuous flow of requests for this type of action from those closest to the situation, including relatives, lawyers and ex-prisoners. Secondly, these sources have on many occasions explicitly voiced their appreciation and expressed their belief that such international appeals have helped to protect individuals from torture or death.

If you would like more information on the Urgent Action Program, and may want to join the network please send your name and address to the Colorado address. You will receive a packet of information as well as a current Urgent Action appeal enabling you to begin work at once. By sending us your name and address, you will not be put on any permanent mail list but rather be given the opportunity to find out more about the UA Network before making your decision to participate.

URGENT ACTION amnesty international URGENT ACTION



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United Kingdom

URGENT ACTION

EXTERNAL (for general distribution)

AI Index: ASA 41/22/83
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UA 238/83 Health/Legal Concern 4 November 1983

SOCIALIST REPUBLIC OF VIETNAM: NGUYEN BA BUU

Amnesty International is concerned about reports that Nguyên Ba Buu, aged 41, is in a serious state of health in camp 1, Tiên Lanh, Tiên Phuoc, Quang Nam, Da Nang province.

Nguyên Ba Buu was a teacher until 1968 when he was mobilised as an officer in the South Vietnamese army. He was a captain when he was captured by communist troops on 30 March 1975 in Da Nang. He has since been held in a "re-education" camp without charge or trial. Nguyên Ba Buu, who is a Protestant, is married and has two children.

Nguyên Ba Buu has been held since March 1975 in camp 1, Tiên Lanh, Tiên Phuoc, Quang Nam in Da Nang province. According to reports, conditions in this camp are bad; there is inadequate food and medicine and a lack of basic sanitary facilities. In March 1981 Nguyên Ba Buu and other prisoners are reported to have been bound hand and foot and placed in solitary confinement. After two months in solitary confinement Nguyên Ba Buu was suffering from a disease of the lungs, possibly tuberculosis. During the two months in solitary confinement Nguyen Ba Buu is reported to have been refused permission to receive letters or parcels and to have been severely beaten.

Recent reports received by Amnesty International indicate that Nguyên Ba Buu continues to suffer from a disease of the lungs and it is believed that he is not receiving necessary treatment.

Amnesty International is also concerned that Nguyên Ba Buu has been held in a "re-education" camp since March 1975 without charge or trial.

Background information

After 30 years of war in Viet Nâm, the South Vietnamese armed forces surrendered to the North Vietnamese army and the southern National Libertation Front on 30 April 1975. The government of the south was taken over by the Provisional Revolutionary Government until the country was reunified in July 1976. After the cessation of hostilities, officers and civilian officials of the former administration were summoned to report for a maximum of three years "re-education". Amnesty International has urged an end to to the system of "re-education" and the release or trial of those currently detained in camps. Amnesty International has received reports that shackles and solitary confinement are sometimes used as disciplinary measures in Vietnamese "re-education" camps.

☎ 01-833 1771 Telegrams: Amnesty London WC1 Telex: 28502

Amnesty International is an independent worldwide movement working for the international protection of human rights. It seeks the *release* of men and women detained anywhere because of their beliefs, colour, sex, ethnic origin, language or religious creed, provided they have not used or advocated violence. These are termed *prisoners of conscience*. It works for *fair and prompt trials* for *all political prisoners* and works on behalf of such people detained without charge or trial. It opposes the *death penalty* and *torture* or other cruel, inhuman or degrading treatment or punishment of *all prisoners*

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EXTERNAL (for general distribution)

AI Index: AMR 48/10/83
Distr: UA/SC

UA 99/83 — Fear of Torture — 6 May 1983

PERU: Norma QUISPE
Sonia GUILLEN QUINTANILLA
Graciela HUAMAN GALVEZ

Amnesty International has received reports that 16-year-old school-girl Norma Quispe was arrested without warrant on 14 April 1983 at her parents' home in Ayacucho. She was detained by a group of about 30 plainclothes armed members of the Ayacucho police who forced their way into the house at about 1.00 am. Norma Quispe's family witnessed her arrest. She was then taken to Los Cabitos military barracks.

According to reports, Norma Quispe was stripped naked, immersed in a tub of cold water and severely beaten. At 6.30 am she was taken from the military barracks to the headquarters of the Ayacucho security police, *Policia de Investigaciones del Peru* (PIP - Peruvian Investigative Police). Those who saw her as she was transferred from the military barracks to the PIP headquarters have stated that her body was covered by severe bruising.

The police are reported to have claimed that Norma Quispe was involved in an attack by the *Sendero Luminoso* (Luminous Path) guerrilla group on the Chupán police station. She has been formally charged with terrorism. Among the evidence produced against her by the police is possession of a record containing "subversive songs"; according to her family, this is a record of traditional Ayacucho folk songs.

On the same day, 14 April 1983, two other girls were detained in Ayacucho. Sonia Guillén Quintanilla, aged 17, was forced into a land-rover by two men in plain clothes at 6.30 pm. Her arrest was witnessed by a group of school-children as they were leaving Luis Carranza school. Graciela Huamán Gálvez, aged 18, was dining with her parents at home at 8.30 pm when 10 men carrying machine guns entered their home and arrested Graciela Huamán. Both Sonia Guillén Quintanilla and Graciela Huamán Gálvez were first taken to the Los Cabitos military barracks and later to the PIP headquarters. Both girls are alleged to have been tortured. It is not known whether they have been charged with any offence or whether they have since been released.

Amnesty International has received numerous reports of torture in the department of Ayacucho. A pattern of torture of prisoners accused of terrorism in the custody of the police or the PIP has been reported. They were reportedly stripped naken, drenched with cold water, systematically beaten, suspended by the wrists or the feet, and nearly suffocated by wet rags placed over the nose and mouth or submersion in water. According to testimonies received by Amnesty International, the second floor and the basement of the headquarters of the PIP in Ayacucho are equipped with small tubs of water to be used for such torture.

.../...

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RECOMMENDED ACTION:

Telegrams/airmail letters:

- expressing concern about the reported detention and ill-treatment of Norma Quispe, Sonia Guillén Quintanilla and Graciela Huamán Gálvez
- urging that they be humanely treated while in detention
- requesting details of their present legal situation, including charges against them. Urge that, if charged, they be granted full legal guarantees, in particular in view of their age, and be promptly brought before a court.

APPEALS TO:

General Clemente Noel Moral
Jefe del Comando Político Militar
de la Zona de Emergencia
Cuartel "Los Cabitos"
Ayacucho, Perú

(Military commander for Ayacucho)

Telegrams to: Gen. Noel Moral, Cuartel Los Cabitos, Ayacucho, Perú

Dr Miguel Cavero Egúsquiza
Fiscal de la Nación
Paseo de la República No. 3505, 6°piso
San Isidro
Lima, Perú

(Public Prosecutor)

Telegrams to: Dr. Cavero Egusquiza, Fiscal Nación, Lima, Perú

Senor Don José Benavides Muñoz
Ministro de Educación
Ministerio de Educación
Lima, Perú

(Minister of Education)

Telegrams to: Sr Benavides Muñoz, Ministro Educación, Lima Perú.

COPIES TO:

Profesor Estéban García Paredes
Director Departamental de Educación
Dirección Departamental de Educación
Ayacucho, Perú

(Head of local education department)

Instituto Nacional de Bienestar Familiar
Av. San Martin-685
Pueblo Libre
Lima, Perú

(National Institute of Family Welfare)

and to Peruvian diplomatic representatives in your country.

PLEASE SEND APPEALS AS SOON AS POSSIBLE. Check with the International Secretariat if sending appeals after 17 June 1983.

- Please take action as soon as you receive this Urgent Action appeal. Carefully read the recommended action. If possible, send a telegram or express letter immediately to one or more of the addresses given. Other letters can be sent afterwards.
- Telegrams and letters should be brief and courteous. Stress that your concern for human rights is not in any way politically partisan. Refer to relevant provisions in international law, such as the United Nations Universal Declaration of Human Rights:

  Article 3 – "Everyone has the right to life, liberty and security of person."

  Article 5 – "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment."

  Article 9 – "No one shall be subjected to arbitrary arrest, detention or exile."

- The name of Amnesty International may be used, although letters written in a private or personal capacity are often more effective.
- Copies of appeals should be sent to relevant diplomatic representatives in your country.
- In Urgent Action cases, Amnesty International has to act rapidly to prevent the ill-treatment of prisoners. An appeal is issued when Amnesty International believes it has received reliable and accurate information in such cases. It is not always possible to verify all details independently and in some instances the situation outlined in the appeal may change. Urgent Action participants are always notified of any significant new information.
- Copies of any replies received from government authorities should be sent immediately to your national section Urgent Action coordinator or direct to the International Secretariat. If appropriate, thank the official who has replied and ask to be kept informed about the case.

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SUGGESTIONS ON WRITING LETTERS

1. **General**

-Letters should be brief, factual and -most important- polite.

-Statements of language which may be offensive should be avoided.

-Remember that Amnesty International is a non-partisan organization. It opposes human rights violations but not governments or political systems.

-It is better to assume that the authorities are either not informed or willing to seek a remedy to alleged violations of human rights. Do not make direct accusations.

-By their very nature, UA's are often based on a marked possibility or likelihood that torture will occur, rather than on hard facts. It is probably better not to use the word "torture".

-You may point out the government's responsibility for the welfare of all citizens and, in this context, request them to investigate complaints and/or take appropriate measures in view of the allegations made.

-If there have been recent positive developments in the country, these should be recognized and welcomed(e.g. releases, announcement of official investigation into torture allegations, etc.).

-If there have been violations of human rights by government opponents (killings, kidnappings, etc.), you may refer to them, expressing your concern about violence from any side.

2. **Reference to Amnesty International**

-AI's name can be used, except when there are specific instructions to the contrary. However, letters in a private or professional capacity may add effectiveness.

-If you do refer to Amnesty International, it may be useful to include a brief explanation of AI's aims and principles (impartiality and independence from any government, political faction, ideology, economic interest or religious creed); also indicate, where appropriate, that AI opposes torture and the imposition of the death penalty and seeks a fair and speedy trial in all cases and without reservation.

"While nothing could prevent my serving the 20-year sentence in its entirety, there is no doubt in my mind that your endeavors were a determining factor in the preservation of my life during my imprisonment."

3. **How to address authorities**

-There is no standard international code for addressing authorities. These formalities vary according to the different uses and governmental structures in each country. However, you may safely use:

1. Your Excellency - for all heads of state, governors, ministers and ambassadors;
2. Dear Sir - for local authorities, prison commanders, police chiefs;
3. Your Honor - for judges;
4. Dear Admiral, General, Captain, etc., for military officials;

-In closing, you can use "Yours sincerely and respectfully," for any authority.

-If you are in doubt, you may seek advice from embassies, consulates, consult your local library, or call the Urgent Action office.

-UA office, Amnesty International USA, PO Box 1270, Nederland, Co. 80466-

ACTIVITIES:

1. Using the documents included in this last section make a list of the various objectives and strategies promoted by Amnesty International in its new campaign for the abolition of torture.

2. Using the sample Urgent Action appeal concerning three Peruvian school-girls, practice writing a letter to a government official; make sure that you follow all instructions.

3. Write to the Amnesty International Office in Colorado requesting more information about how you can participate in the Urgent Action Network either as an individual or as a class.

4. Essay: Do you agree with Albert Camus' statement: "There is no torture in the world which does not affect our everyday lives"? As an individual how do you feel you can make a difference?

URGENT ACTION NETWORK

The Urgent Action Network is an Amnesty International program that facilitates swift action on behalf of individuals in immediate danger of torture. When the researchers at Amnesty International's London headquarters receive information about a prisoner, they telex it to the United States Urgent Action Center in Colorado. This one - or two - page case sheet, including specific details on the prisoners, background information, recommended action, addresses of relevant authorities, and guidelines on writing appeals, is quickly distributed to the United States participants of the Urgent Action Network, who are asked to immediately respond with at least one telegram or letter. The Urgent Action Network has proved remarkably effective in improving the treatment of prisoners. A Uruguay woman who was the subject of an Urgent Action said, "I myself perhaps owe my life, and with absolute certainty I owe my freedom to the action that you took in the moment when I was kidnapped in my country."

I have responded to the Urgent Action sent to me with a letter or a telegram.

I want to join the Urgent Action Network.

Name

Address

City, State, Zip Code

Return to Amnesty International, 304 West 58th Street, New York, NY 10019

Sri Lankan detainees 'tortured'

INDONESIA

Muslim teacher beaten and lawyers harassed

CHILE REFINES TORTURE METHOD

SPAIN

Policemen guilty of torture

Labour colony for 'dissenting' Baptist

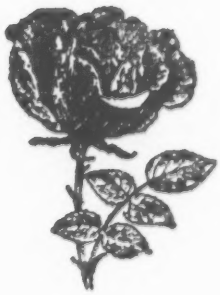
ZIMBABWE

PAKISTAN

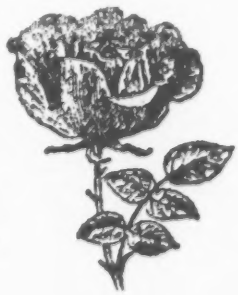
Mass floggings

Allegations of torture continue

"Please excuse our long silence. We want to express to you our most sincere gratitude for your preoccupation and support during our cruel and unjust arrest. Actions like yours, restore our confidence of human solidarity and reinforce our aspirations of peace, justice and liberty."



"I take this opportunity to thank you sincerely for your indispensable help in enabling me to regain my liberty and life and to bring to an end the unjust treatment which I received from the authorities of my country. I do this on my own behalf and on behalf of my family. I feel sure that my release would not have come about without your help."



"I know that in these circumstances only the action of solidarity organizations is capable of guaranteeing the life of the prisoner and fighting for his freedom. I myself perhaps owe my life, and with absolute certainty I owe my freedom to the action you that you took in the moment when I was kidnapped in my country. This is the reason why I have great confidence in what you can do."

After 3 years in one of Haiti's most dreaded prisons, Marc Romulus was reunited with his son, Patrice. The 34-year-old teacher had been arrested on suspicion of opposing the government. An Amnesty International group in the Federal Republic of Germany was put to work on the case. The government said he was one of a number of "unknown persons" but the Amnesty International campaign continued. It took two years for the government to admit he was in detention, although he was then described as an "unrepentant terrorist." Amnesty International continued to work on Marc Romulus' behalf. In Spetember 1977 he was included in an amnesty for political prisoners. The man who the government at one stage said did not exist was at last reunited with his family.

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AMNESTY INTERNATIONAL is a worldwide movement which is independent of any government, political grouping, ideology, economic interest or religious creed. It plays a specific role within the overall spectrum of human rights work. The activities of the organization focus strictly on prisoners:

— It seeks the *release* of men and women detained anywhere for their beliefs, colour, sex, ethnic origin, language or religion, provided they have not used or advocated violence. These are termed *"prisoners of conscience"*.

— It advocates *fair and early trials* for *all political prisoners* and works on behalf of such persons detained without charge or without trial.

— It opposes the *death penalty* and *torture* or other cruel, inhuman or degrading treatment or punishment of *all prisoners* without reservation.

AMNESTY INTERNATIONAL acts on the basis of the United Nations Universal Declaration of Human Rights and other international instruments. Through practical work for prisoners within its mandate, Amnesty International participates in the wider promotion and protection of human rights in the civil, political, economic, social and cultural spheres.

AMNESTY INTERNATIONAL has more than 500,000 members, subscribers and supporters in over 150 countries and territories, with over 3,000 local groups in more than 50 countries in Africa, Asia, Europe, the Americas and the Middle East. Each group works on behalf of at least two prisoners of conscience in countries other than its own. These countries are balanced geographically and politically to ensure impartiality. Information about prisoners and human rights violations emanates from Amnesty International's Research Department in London. No section, group or member is expected to provide information on their own country, and no section, group or member has any responsibility for action taken or statements issued by the international organization concerning their own country.

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AMNESTY INTERNATIONAL is financed by subscriptions and donations of its worldwide membership. To safeguard the independence of the organization, all contributions are strictly controlled by guidelines laid down by the International Council and income and expenditure are made public in an annual financial report.

EVALUATION FORM

SCHOOL: TEACHER

ADDRESS:

GRADE: CLASS

How did you prepare your students for this unit:

*General introduction on human rights?

*Audio-visual presentation?

*Reading assignment?

*Discussion of recent news item?

*Other

What sections of the manual did you use?

If you used all or most of them, did you change their sequence?

Which testimonies led to the best discussions or most stimulating activities?

According to students' reactions which questions/activities/exercises should be eliminated? Why?

Would you find it helpful to have:

*More vocabulary exercises?

*A glossary

*Key definitions at the beginning or the end of each section?

Do you have any additional fiction or non-fiction titles to recommend for our reading list?

Did you collaborate with other teachers? If yes, how?

List the most frequent comments made by your students in response to:

*Their first exposure to the issue of torture

*The testimonies included in the manual

*The assignments

Did you receive any feedback from:

*Parents?

*Colleagues?

Other comments:

Do you know of other teachers who would be interested in receiving a copy of this manual?

Would you be interested in collaborating with us on a revised edition?

THANK YOU FOR YOUR TIME AND COMMENTS. PLEASE RETURN THIS FORM TO:

Amnesty International
3618 Sacramento Street
San Francisco, CA 94118